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There was a scientific toy in the late Exhibition, which having arrived late, had to be placed in an out-of-the-way corner, and so escaped the eyes of the fifty millions of visitors. It was called the "Russian Railway Clock," and in its way, was an industrial marvel. It occupied but little space on a table, and was a small looking house in copper and bronze. It was nevertheless a Russian Clock, constructed by M. Goldfadoff, an horological engineer, its front occupied 60 inches, and its height, 50. But it represented a perfect railway station, though of the Mascovite types, and all its offices, telegraph and station masters, ticket offices, and even buffet. In front of the station was a tiny garden with playing fountains, shrubs, and flowers; next, surrounding the garden, the line itself and its accessories, gates, water reservoir, sand-boxes for workers. In the cupola surmounting the station-house, the works, the movements of the mechanism, are lodged. The mechanism commands several dials, showing the hours in different parts of the globe, the season, month, day, and phase of the moon, and is worked also by a combination of wheels and pulleys, set in motion, once a day. Twelve o'clock noon strikes, a lever comes into play, and the little telegraph clerks commence to function in their offices; they receive a despatch announcing the arrival of a train; a porter strikes a gong; the sound of a whistle is

heard, and the train rushes into the station pulling up at its expected spot. The engine is close by the tank, and takes in a supply of water; the red discs have become green, and so protect the train. The station-master quits his office and appears on the platform; the employe verifies the wheels and axles with a hammer, and next applies grease; the travellers leave the waiting room, appear at the ticket office, take their tickets, and next their seats. The guard has struck the gong three times, the train prepares to start, the telegraph announces the fact to the nearest station; the station-master whistles the departure and the locomotive responds by moving on. In some of the carriages passengers appear at the doors and seem to be bidding adieu to friends. The greaser of wheels has regained his box; the barriers re-open, the policeman on the platform makes the military salute before the dial which displays a bust of the Czar, and an invisible orchestra executes the Russian Hymn. At last the station-master returns to his office, and the little world resumes tranquillity. The entire of this scientific novelty, from the beginning to end, is the work of M. Goldfadoff alone. He must have descended from the Benedictines.

Only a small minority can possess genuine precious stones, so that the sparkling series of diamonds and dazzling bracelets have to be largely supplied by imitations. Now the industry in imitations of precious stones, has increased and is largely increasing; its outputs are cheap and readily obtainable. The marvellous aid that technical science has brought to that industry has made the copying of real stones a lucrative operation. And having secured the raw material the artist has a wide field in cutting, carving, setting, and ornamenting the work. The mere unaided eye cannot definitely pronounce upon a gem. But the means of detection are not the less swift and conclusive. The raw material which composes the "paste" consists of glass, but it is a glass melted with the greatest care and mixed in a special manner. The quality of clearness is the primary condition: it is by that, that the first guess is tried, and it rarely fails to be a sound one, despite all the cunning of cutting and polishing. The prepared glass destined

serve in the fabrication of artificial precious stones is called *strass*. It is recognizable by its perfect lucidity, which exacts the most high degree of transparency. It follows, that only such glass can be prepared from the purest rock crystal, for the quartz too frequently contains traces or veins like those of iron, which in the melting process, would be able to communicate a colour to the glass. It is absolutely necessary, that the bicarbonate of potash, which is also employed, be of virginal purity, while the red oxyde of lead—Minium—be also chemically pure. It is not so important to have the borax—employed to quicken the melting—so free from foreign matters, or the small quantity of white arsenic, that must be added. Frequently the bicarbonate of potash is replaced by thalium. The mixture ought then, following the best makers of strass, to consist of the following in parts:—

Rock crystal 32; minium, 50; bicarbonate of potash, 17; borax 1, white arsenic, a one-third of 1 per cent. The percentage of the red oxyde of lead is important, as the richer the strass is in that substance, the more reflections and the more fire it will diffuse. If the proportions of the mixture be carefully observed, a paste will be turned out of which the reflections and the play of colours will rival those of the diamonds. These results can be still more developed, if the dose of minium be increased and the bicarbonate of potash, replaced by thalium. It goes without saying, that the components ought to be well-pulverized and thoroughly mixed before being placed in the crucible; the latter should not be excessively hot and must be kept at a temperature to maintain all the matters in this season with an equestrian, is then left to slowly cool with sculptors have named their gransions were not observed, the mixture would contain bubbles, and these would at once betray the falsity.

The raw material produced without colours, the fabrication of the strass is terminated. The subsequent step rests with the lapidaries, who cleave, cut, and polish it, as if a real precious stone. To ensure a desired color, the strass must be pulverized, and mixed with the chemical powder for imparting the tinge required. Boil it and the strass ought to result in an alloy,

at once perfect and durable. The colouring agent<sup>up</sup> to produce yellow, green, sapphire, violet and ruby, are chlorate of silver, and the oxydes of copper and cobalt, and for ruby, chlorhydrate of gold. The quantities of oxydes to use must be very small, as the tints, whether slight or deep, will depend on the largeness of the dose. Thus one particle of chlorhydrate of gold, to 10,000 particles of strass, suffice to obtain the color of the ruby. The colouring matter must be put into the crucible along with the pulverized strass, left in a state of fusion for thirty hours, and allowed to gradually cool. This accomplished, the lapidary's role commences. Thus is made in a few hours what Dame Nature accomplishes in millions of years, to produce in the bowels of the earth, to form and to crystalize. For the more transparent stones as tourquoire, opal, chalcedony, a little oxyde of zinc added to the pulverized strass, or a piece of zinc, a little animal black will suffice. The making of imitation stones has arrived at such a degree of perfection, as to deceive the very elect. But they have one failing; they lack durability; the latter is no longer than that of window glass; use dulls their *eclat* and tarnishes their freshness; then their value is next to nil. But the sharp fine point of a metal instrument will leave a streak or scratch on an imitation stone, never on a genuine one. The latter remains ever cold, the others are affected by temperature.

#### A R T.

Since many years Paris has been playing with the idea of ornamenting the Bridge—~~but material~~ <sup>then</sup> from the demolished ~~in~~ cutting, carving, setting, and oryde, and the sides of the ~~there were~~ <sup>deschamps</sup> ~~Enlacs~~, with the statues of world-wide celebrities. Latterly the idea was whittled down to embrace only celebrities of France. At one time statues ornamented the Concorde Bridge, but they interfered with the artistic sweep of the river, and were taken down, and distributed chiefly among the provincial cities. Now the idea occupied a very prominent position on the list of castles in the air, based on the expectation, that there would be a surplus of

millions, out of the receipts of the Exhibition, the more so, since the syndicate of finances who really barked up the Big Show venture, had resolved to draw no profit from the speculation, but merely recoup themselves in their advances and the interest thereon. At least ten millions sterling were laid aside—in imagination—to carry out the project of the statues. Instead of a surplus, the Exhibition funds are rumoured to have resulted in a serious deficit. But the interested in the statue scheme do not intend to be discomfited: they had the plan of their intentions fully drawn up: the number of statues to be erected, and their sites laid down. Unhappily the Municipal Council let slip a hint, that no statue could be set up within the Municipal Boundaries, without their consent. This brought the project within political lines, and may be said to strangle any independence in the decoration of the Avenue &c., with statues. It is that spirit, which will not allow any statue to be set up to Thiers or Gambetta in the city, or even allow a blind alley to be called after either. True, Gambetta has his monument in the Caroussel but that is on the property of the state. Artists, Sculptors and Foundry Proprietors have put their heads together, with the view of not allowing the project for completing the embellishment of the seven sides of the city, to fall through. They consent to accept nominal fees for their professional services: to commence with a selection of celebrities that the Municipal Council cannot object to, leaving to time, and softened animosities to fill up omissions. Bartholdi is ready to undertake the completion of the crowning of the Arc de Triomphe in this season with an equestrian group for the summit. Other sculptors have named their grand personages to be immortalized, in marble or bronze, and there will be collections, bazars, dramatic performances and Fine Arts' Exhibitions of the other funds over a series of years. The state can furnish the marble and bronze as its contribution.



## **A BRIEF HISTORY OF THE RISE AND PROGRESS OF LITERATURE IN ANCIENT INDIA.**

Indian literature is of vast extent and goes back to remote antiquity. Of this literature ancient works are the Vedas. These are four in number ; namely the Rigveda, the Yajur Veda, the Sama Veda, and the Atharva Veda ; each Veda containing one Sanhita and many Brahmanas and Kalpasutras.

The Rigveda was compiled between 4500 and 2500 B. C. It contains much valuable information about the Hindus of remote ages and is regarded as the earliest great national work of the Indo-Aryans by oriental scholars. It contains more than a thousand Suktas or hymns pronounced in honour of various gods and goddesses and associated with the names of many Rishis or sages. It is believed by the Hindus that the suktas were not composed by the Rishis, but were revealed to them in virtue of their supernatural power. The Rigveda is written in various metres. The majority of the verses were chanted or sung at sacrifices and worships. These songs were called Samas and a collection of them is known as the Sama Veda. The Yajur Veda is written in prose and verse. Most of the verses are taken from the Rigveda. The prose portion of this Veda contained directions for the performance of sacrifices. The Atharva Veda is also written in prose and verse. It also contains a few samas.

The Sanhitas are parts of the Vedas. They are four in number and are attached to each of the four Vedas. Besides these Sanhitas, there are the Brahmanas included under the name of the Vedas and regarded as a part of the revealed literature. They are written in prose and are something like commentaries on the Vedas. These works contain full directions for the performance of sacrifices, worships and the offerings of libations etc., to the deities. These are valuable works, and we can gather much historical information about the ancient Hindus from a careful study of them.

Besides these, as we have already said, Kalpasutras, a collection of treatises, are also regarded as portions of the Vedas; but not as revealed. These, we are told, were written by learned Rishis well-versed in the various sciences and religions. The caste system was organised during the writing of these Sutra works, and the Aryan Hindus were divided into various classes; namely the Bráhmans, the Kshatriyas, the Vaisyas and the Sudras.

At this time the Hindus had already made great progress in Geometry and Astronomy, and about this time the foundation of Metaphysics was laid in the Upanishads which form the basis of Hindu monotheism. These are great and imperishable works imbedded with the inquiries into the nature of the Supreme Being, who comprehends in himself all things animate and inanimate, and the mysteries of the soul. The great idea of the universal soul is explained in many beautiful similies in these works. Besides the Upanishads, works on the sciences of medicine and war were composed in this period. Most of these works are now lost, their places being supplied by works of later periods. The language of the Vedas underwent changes as the Aryans migrated from the Punjab, their original abode, and subsequently took the form of modern Sanskrit.

Pánini, the greatest grammarian the world has ever seen, wrote his inimitable grammar about this period. It is written in Sūtras or aphorisms and is very widely studied even at the present day. The book is written on a thoroughly scientific method and is second to none in the world.

The great epic poem called the Mahábhárata was composed about this period. It is the highest monument of Indian intellect and is the loftiest epic poem that the world has ever produced; and after all it is the grandest revelation of the spiritual development of all nations of this vast globe. It is known to be the fifth Veda on the Hindu World because the four other Vedas cannot be studied or digested by the physically, intellectually and spiritually degenerated people of this Kali yuga or iron age as it is called.

The Mahabharata has a great historical value. In it we find true pictures of the manners and civilization of the early Hindus. We find in this great epic how the Hindus lived, acted and felt thousands of years ago. We find that young princes were early trained to arms and that women in those days appeared in public, attended assemblies and witnessed tournaments. We learn from it that girls were married at a proper age and that there was no rule prohibiting a girl from remaining unmarried; we also learn that princesses often selected their own husbands from among the princes who came to seek their hands. We find that kings and conquerors often performed grand sacrifices in which sometimes all the princes of the Hindu World were invited. We also find that some chiefs of the various Hindu Kingdoms, at times, established a supremacy over others and ruled extensive territories, assuming glorious names. We also find that struggles for such supremacy often ended in disastrous wars in which the chivalry of the palmy old days were swept away in large numbers.

Shortly after the composition of the Mahabharata, another great epic, called the Ramayana was written. It is also like the Mahabharata a grand epic poem, containing true pictures of the manners and state of society of the ancient Hindus. The Mahabharata and the Ramayana are the first poetical compositions of the Hindus. They are written in a dialect and metre differing widely from that of the Vedas. It is for this reason that Valmiki, the poet of the Ramayana and Vyasa the composer of the Mahabharata are regarded as the first poets of the Hindustan. They are eminent in the whole world for the simplicity and boldness of their conceptions and the epic grandeur of the characters they paint. The morals taught by them are of the most catholic character and the ideals set forth are the highest to which humanity can aspire. The Mahabharata and the Ramayana are national Hindu epics.

A great advance was made in the science of Mathematics by the ancient Hindus. The learning of Geometry received a great impetus at the hands of the ancient Hindus. The science had its origin from the construction of altars. Altars of various

shapes and sizes were constructed and often altars were changed without changing their sides, or the size was increased without altering the shape. Thus from the construction of these altars a series of geometrical rules or Sulva Sutras as they are called were compiled and it is said that Pythagoras introduced these rules of Geometry in Greece, having learnt them from India. But subsequently this science was lost in India. With the decadence of vedic rites, ceremonials and sacrifices etc., fell into disuse and altars were no longer required; moreover as the Hindus made rapid progress in Algebra and succeeded in solving geometrical problems more easily with the help of Algebra its study was neglected and the science was completely lost. The Greeks who learnt its principles from the Hindus, made great progress in this science and subsequently became the teachers of this science to the world.

In Arithmetic and Algebra also the Hindus made great progress. They invented the decimal system of notation which has been adopted all over the world and which has contributed much to the simplification of arithmetical calculations. They could also solve all arithmetical sums by the process of the simple Rule of Three and could also extract square and cube roots. Even they could solve equations of Algebra by various ingenious methods. In Trigonometry too, they were acquainted with many rules and the learning of this science also received an impetus at their hands. Works on Algebra, Arithmetic, Geometry and Trigonometry were composed and their rules etc., laid down. In mathematics the Hindus were teachers of the world. The Arabians learnt it from them and introduced it into Europe. Arabian writers translated Hindu mathematical works in the 8th century and the science was subsequently taught by them to the people of Europe.

But it was in the department of philosophy that the early Hindus achieved the greatest success. The subtle philosophy of India has astonished the whole world. The earliest philosophical speculations of the Hindus begin almost with the Vedas; the whole vedic literature being full of speculations on the origin of this material world, the nature of the universal soul

or the supreme being, the destiny of man and the like. We have already said that these speculations were embodied in the great and imperishable works, the Upanishads, at the end of the vedic period. The Upanishads and the various treatises on Metaphysics are known by the general name, the Vedantas. There are six principal schools of Hindu Philosophy. The Tirthikas or philosophers who produced these schools were all bold-thinkers. They have discussed with great acumen the functions, the senses and organs, the mind and the Ego, the Intellect and the soul and the doctrine of Karma in their respective works. The six Hindu schools of Philosophy are : Sāṅkhya, Yoga, Mīmāṃsā, Vedānta, Nyāya and Vaiśeṣika. The founders of these schools of philosophy are Kapila, Pātanjali, Jaimini, Vyāsa, Gotam and Kanada respectively.

After the foundation of the six Hindu schools of Philosophy and the publication of philosophical works of inestimable value, a great revolution was brought about in the country. Vedic ceremonials and rites came to be regarded as fruitless, and they fell into disuse. The Orthodox class of Hindus became quite paralysed at this, and attempts were made by the publication of works insisting therein the necessity of performing those sacrifices and rites prescribed in the old Hindu scriptures, to revive Hinduism. Just at this juncture Gautama Buddha the great founder of Buddhism in India, was born. He levelled his attacks upon the caste system, the system of Hindu worship etc., and declared them as pernicious and unprofitable. A great reaction set in. Hinduism began to decline and the religion of Buddha progressed. In a short time the greater portion of the inhabitants of India embraced the Buddhist faith and the religion spread rapidly to other lands. Shortly after the death of Great Buddha, a large council was held by his followers at Rājagriha the then capital of the prosperous and extensive Magadha Empire. In this assembly the sayings of Buddha were chanted and collected. The Buddhist scriptures were divided into three parts, each part being called a Pitaka or basket. The Abhidharma Pitaka contains the philosophical writings of the Buddhists; the Vinaya Pitaka contains the rules and regulations for the

conduct of Buddhist monks and nuns and of Bhikshus and the Sutra Pitaka contains the beautiful parables and sayings of Buddha himself. The Buddhist literature is by no means poor. It contains much valuable philosophical and religious writing.

While Gautama was preaching the doctrines of his religion in the plains of India, another great founder of religion, Mahavira, founded the Jaina religion. The Jainas agree with the Buddhists in matters of the duties of the followers of their religion and so forth. Their scriptures were collected together during the reign of Chandra Gupta, the Great Maurya King, that is about sixty years after the death of the founder of the religion, under the name of Purvis. These are now all lost. They were replaced by another collection called the Angas. About the works of the Jainas very little is known, for the Jaina monks guard the scriptures and other writings with jealousy.

In the Buddhist age the Hindus made great progress in the science of Astronomy. This science was largely cultivated and astronomical works of much importance and great value were written. The science was cultivated in the vedic age also, but then it was in its infancy; it was in the Buddhistic period that Astronomy came down into life to have its full value. Many astronomical works were written but most of them are now lost and we know something about a very few of them. It is said that there were eighteen ancient Siddhantas or works in Astronomy. The promulgators of this science and the authors of these works are the following Rishis or sages,—Surya, Pitamaha, Vyasa, Vasistha, Atri, Parasara, Kasyapa, Narada, Garga, Marich, Manu, Angira, Lomasha, Pailisa, Chyavana, Javana, Manu and Sounaka. About most of them and their works we know nothing at all. Parasara Siddhanta is now regarded as the earliest astronomical work. It was written in the second century before Christ. Garga wrote his Siddhanta one or two centuries before Christ. After the Christian Era the Brahma Siddhanta, the Surya Siddhanta, the Vasistha Siddhanta, the Romaka Siddhanta were compiled.

Besides astronomy other branches of learning were also cultivated during this period. Katyayana, a great scholar, attacked the immortal grammarian Panini in the 4th century

B.C. but Patanjali the great founder of the yoga system of philosophy defended Panini by publishing a learned grammatical work called the Mahabhasya. In it Patanjali has shown his admirable erudition and deep scholarship.

The laws of the Hindus were embodied in the Dharma Sutras in the remote vedic age, but they gradually disappeared, and numerous metrical treatises on law were composed to supply their places. The most distinguished law givers of India are Manu, Atri, Harita, Yajnavalka, Ushana Angira and Yama. The works of these Rishis began to be composed about the 1st or 2nd century of the Christian Era. Commentaries on these works began to be written in the ninth century of the same era.

Charaka and Susruta, the great Hindu writers on medicine, flourished in this period. The former treats mainly of medicines and the latter of surgery in the respective works. Besides them, there were other writers on medicine, such as, Harita, Agastya and others. There are altogether six or seven Sanhitas written in prose and verse by these great writers on Hindu medicine. These have been revised over and over again by other writers on medicine and have come down to us to the present day, as quite changed books.

When such great results were being achieved by the ancient Hindus, a great calamity befell India in the shape of foreign invasions. The Bactrians, Turanians, and the Scythians invaded India one after another and desolated the whole country, destroying its arts and sciences and even civilization. The rude and migratory hordes of these barbarian tribes ravaged the whole country and all the kingdoms fell to pieces. But at last a great defender arose to check the invaders. Vikramaditya the Great, King of Ujjayini and of all Northern India, became the overlord of the Hindus about the sixth century A. D. and opposed the barbarians open field. The barbarians were defeated with terrible numbers, their king was killed and their empire in India was shattered. Finally they were subjugated or expelled by Vikramaditya. Having thus expelled the foreigners, Vikramaditya the great consolidated his power and brought the whole of Northern

India under his powerful rule, fostered the revival of Hinduism on its ancient cardinal principles and revived ancient arts, sciences and literature. He was a noble monarch and his name comes down to us in legends, and stories through generations.

In literature the history of the Vikramadityan Age opens with the brilliant name of Kalidasa. His luxuriant imagination, inexhaustible fund of words, incomparable command of language, lofty purity of sentiments, matchless delineations of the human heart, profound erudition and gorgeous intellect and above all, his matchless apt similies, which are natural and profuse mark him out as the greatest of all Sanskrit poets. His name stands high in the rolls of the world's poets and he holds no inferior place than the Bard of Avon who is regarded as the greatest poet of the world. He produced six works of inestimable value. Sakuntala is the best Indian drama; his Kumar-Sambhavam and Raghuvansam are the best narrative poems; his Meghaduta is the best melodious verse in Sanskrit. His other works, Vikramorvasi and Malavikagnemitra, are also excellent productions.

After Kalidasa lived Bharavi in this brilliant age. He produced the Kiratarjuniyam with a desire to rival Kalidasa; but he lacks in creative fancy and sweetness of composition from the immortal author of Sakuntala. Still his composition is not less spirited and vigorous.

Most probably in this very century the beautiful fables of the Hindus were collected and published under the name of Panchatantra. It is shortly after the publication of this work the Persians translated it into their own language between 531-572 A. D., in the reign of Nausharwan. From the Persian they were translated into Arabic, from the Arabic into Greek and from the Greek into Latin, and since the fifteen century the tales have been rendered into all the languages of modern Europe. They are known all over Europe, as Pillpey's stories and have been read with delight and amusement for centuries, by the juvenile population.

During this brilliant century a great and striking revival was also made in the science of Astronomy. The great Aryabhatta was the first astronomer of the Vikramadityan



age and was born in 476 A. D. in Pataliputra and wrote early in the sixth century. He proved that the earth is round and that it has a diurnal motion on its axis and also determined the true causes of solar and lunar eclipses. Shortly after him lived Varahamihira, who was born in Avanti about 505 A. D. He was one of the nine gems of Vikramaditya's Court. He rearranged and compiled the five old Siddhantas into one work called the Pancha Siddhantika and also wrote a great work called the Brihat Sanhita. Varahamihira died in 587 and was followed by Brahma Gupta, who wrote a great astronomical work called Shruta Sanhita in 628.

We have now come to the close of the sixth century and pass into the seventh. In the beginning of this century Dandin composed the Dasa Kumar Chāṛita which is an ambitious work in fiction. After him came Banabhatta, who was a courtier of Siladitya II. a successor of the great Vikramaditya and produced the Kadamvari, which is "a long and weird story written with all the artificial ornamentation of style that Sanskrit prose is capable of." It is stilted, artificial and overloaded with ornaments and cannot stand by the side of the Panchatantra, which is told in simple and graceful Sanskrit. After Banabhatta lived Subandhu, who wrote a prose fiction called the Vasavadatta.

In this century a few dramas were also produced. Siladitya's Ratnavali is an excellent drama. It is supposed that it was written by his courtier Banabhatta, who honoured the work by attributing its authorship to his royal master. Bhatrihari produced the Satakas and it is supposed he is also the author of Bhāṭṭi Kavya, a grammar in the disguise of a poem.

In the next century i.e. the eighth century we find only one bright name in literature. It is Bhavabhūti, who was born in Vidharva or Berar. Bhavabhūti's birth marks an epoch in the history of Sanskrit. He was a dramatist of the first stamp and holds no inferior position in the roll of Sanskrit poets and dramatists. His rich and immortal creations of fancy live and move and speak to all educated men and as delineator of the feelings of the human heart he stands pre-eminent, greater by far than the author of Sakuntala. He

produced three pieces, viz., Mahaviracharita, Uttararama Charita and Malati Madhav. The first two deal with the achievements of Rama and the last is a melodrama of great originality. Bhavabhuti was the last writer of the brilliant Vikramadityan Age of Sanskrit literature and it ends with his death, which probably took place in 750.

For two or three centuries after this date India remained engulfed in gloom and obscurity and did not produce any great writer in any department of learning. This long period of obscurity is known as the Dark Age. During this period, ancient dynasties and nations were swept away, works of art became extinct and whole land stretching from the Himalayas to Cape Comorin and from the Indus to the Brahmaputra became desolate and blighted waste at the vandalism of the barbarian tribes. But subsequently the Rajputs arose with their feudal civilization and chivalry about the close of the tenth century and became master of Northern India. Science, literature and religion revived and the country, became smiling and prosperous once again.

The brightest name during this Hindu revival was in Science. It is no other than Bhaskaracharya, the celebrated author of the Siddhanta Siromani. He was a worthy successor of Aryabhatta, Varahamihira and Brahma Gupta. He proved by convincing arguments that the earth is round, that it has gravity and that it is self-poised in space.

In poetry, Magha, who lived in the eleventh century, wrote the Sisupalabadha in imitation of Bharavi's Kiratajuniyam; but the imitation is very faint. Sriharsa, living in the next century, composed his Naishada in which he tells the story of Nala and Damayanti. Jayadeva, who flourished in the same century, composed his Gita Govinda. It is the most melodious poem in Sanskrit. Another poet Chand, who lived at the court of Prithwi Ray, composed an epic in the Hindi language.

In Drama, Bhatta Narayan composed the Veni Sanhar and Visakha Datta, who also lived about the time of Bhatta Narayan, composed the Mudra Rakshasa; while Somadeva

wrote a work on fiction called the Kātha Sarit Sagara collecting fables from an old work.

Thus there were signs of a revival of national life, literature etc., under the Rajputs and some progress was being made in every department of life. But this progress was soon cut short and came to an end when the Musalmans invaded India, over and over again. The country was conquered and the inhabitants were brought to subjection. Thus the Hindus lost all their powers, vigour and activity and declined as a nation, with the loss of their independence.

J. M. MITTER.

## THINKING.

How few of us have ideas of our own, and why? because we grudge to give up any portion of our valuable time to thinking. We imagine it will be wasted. There are thousands of us who, after our day's vocation, spend our time in reading papers, periodicals and books, and then to bed. If a friend calls and starts a discussion or controversy we are ready to fight out the question with all the ideas and argument that we have stored up—all second-hand. Jack says in such a Magazine or book: John says so and so and Billy says so and therefore so-and-so must be the case. But what has Jimmy himself to say—absolutely nothing. He has not thought out the question independently for himself, and therefore his own ideas are simply nil; or if he has any, which is very rarely the case, and they are not quite in accord with what he has read, he is ashamed of them. and therefore puts them aside. Emerson says, we often see our own thoughts in other men's writings—thoughts, which we would have blushed to own a week, a fortnight, or a month ago, now staring us in the face. We often hear masters and parents giving advice to their sons and pupils to read much if you wish to become a good writer—they never say think much. No doubt one should read, but is it enough to read? Schopenhauer says, reading is nothing more than a substitute for our own thoughts. It is like running from nature to look at a museum of dried plants or gazing at a landscape in copperplate. A man who thinks for himself follows the impulse of his own mind and forms his own opinion, after mature deliberation and reasoning out, and he feels a conviction that that is correct—why? because he has reasoned it out and it could not be otherwise. He learns the authorities later on; whereas the book-philosopher starts with the authorities of other men; he has none of his own because he thinks it is ridiculous for him to form any on the subject, for such a person has said so much already on it.

Some people even go the length of making elaborate notes on particular subjects. Stir them up and you will find them full of other people's thoughts. Say anything sound of your own, and you are immediately asked for an authority. If you have none, your idea is laughed at—not because it is not sound, but because it is your own. Say again that it is not yours and belongs to such a person, and they at once think it must be so. Mere reading and experience gained by reading cannot supply the place of thought. When a man has thought a matter out and arrived at a precise, definite decision, he feels he could hold that decision up to the world as right. He does not care what a thousand people may have to say to the contrary. He has reasoned it out and feels it to be correct, and he will stand by it, nothing daunted. Now-a-days people are too lazy to think for themselves; they want others to do it for them. They are ever on the look out for the ideas of other men, and they straight-way adopt them. A truly capable mind never accepts the opinion of other minds unless the result of its own thoughts coincide with that expressed by some other mind. Everything that it advances is the outcome of its own thinking, and this is apparent from the way utterance is given to it. Seneca says that there is no man but prefers belief to the exercise of judgment. Cultivate thinking for yourself and the pleasure it gives is far more savoury than that got by mere reading. Let reading be to stimulate thought, and not for adoption of ideas. Think much and how soon you will find that you can see very clearly into things. It is not only in connection with writing that one must think, but in all matters connected with daily ordinary life. Is it not true that when we wish to say anything if we stopped and thought over it we would perhaps change it or not say it at all?

E. C. M.

## AN ACCOUNT OF THE ELGIN CITY HOSPITAL FOR WOMEN AT JUBBULPORE.

It was quite a new experience to visit an Indian hospital, and I spent a busy morning which will take a prominent position among my recollections of the "gorgeous East". To begin with there was the long drive, first through the Shady European quarters and then along the Sunny City road teeming with busy native life. Our steed was erratic, to say the least of it, a small tonga pony whose every bone was plainly visible through his badly kept coat. Through cantonments where there was hardly any traffic he went at a dejected walk, but charged through the crowded city at a break-neck gallop scattering the natives left and right. One part of the road was crowded with dyers and their gaily coloured cloths hung drying in the breeze. My companion was the Lady Doctor of the hospital Miss I.—a person whose capabilities and experience were of no mean order. She was much amused at my delighted interest in the strange and ever changing crowd.

Fat little brown babies kicked in the sun. Older children of eight and nine ran after our tonga calling lustily for "paisa." Some large bottles full of a sticky looking yellow mixture excited my curiosity and we stopped to ask what they were. "A very fine scent" we were told, but the economy of a beer bottle full of scent for a few pais did not tempt us. Then right in the heart of the city we turned into a drive and stopped at the entrance of a large grey building which was the Elgin City hospital. First said my friend, "I must show you my garden, I am very proud of it," and well she might be for it was indeed marvellous to come into the quiet garden with a large fountain in the centre, and sweet peas and violets blooming in profusion. The noisy city might have been miles away, instead of just outside those peaceful grey walls.

I was then introduced to Mary Jane, the compounder of the drugs a tall nice looking native girl, whose white teeth

gleamed in a bright smile of welcome. Then the two dressers were also brought up, they were natives of a lower class. There was only one ward and it was a long cool room with rows of nice English iron bedsteads, but there were only about five patients. Miss L—explained that nearly all were out patients and these averaged from eighty to ninety a day. We then went into the godown and saw the food being weighed out for the patients. They cook this for themselves when they are well enough.

The consulting room was the next place we visited and Miss L—invited me to sit next her at a table while the out patients came in. They are all provided with a form printed on white paper, which has their name, caste, age, disease, and treatment written on it. This has to be signed and dated daily, the paper is taken by the patient to the compounder and she makes up the medicine written on the chit. Miss L—had to be very stern with those whose chits had been lost and one woman brought a small fat baby who had she said eaten hers. Baby stared at us with his solemn brown eyes, but was not impressed when told he must be more careful in the future. An hour soon passed collecting and signing chits from former patients and giving fresh ones to the new arrivals. Each patient had to bring an empty bottle for medicine with her, I had never seen such a quaint and varied assortment of bottles in my life. They were all carried by a very dirty piece of string which was tied round the neck of the bottle and every thing from a jam jar to a tiny scent bottle was pressed into the service. It seemed to me that the people who suffered most were the babies, and the most common malady was ophthalmia. In fact several of the older women suffered from it as well chiefly brought on from dirt. One mother brought her child to be treated and was told that all it was suffering from, was want of washing. Then we went into a little dressing room and I was allowed to watch the deft way in which the worst cases were dressed by Miss L—herself. "I have nothing very bad at present" she said, "but this abscess" pointing to one on a small child beside her "must be opened"

it was very painful for a minute, and I being quite unaccustomed to anything of the sort, felt glad of the friendly support of the wall behind me as the child's terror of the knife and her pitiful crying were disturbing. I next saw a girl with a very bad hand. It was a nasty case of gangrene and the finger had nearly eaten itself away. It was a horrid sight but it was nice to watch the skilful way it was bathed and bound up. 'Come outside in the garden, you look quite faint' was Miss L.—'s remark as she turned round and I was indeed glad to be out in the fresh air again. I sat down by the fountain feeling rather ashamed of myself but soon felt quite all right again and having said goodbye to my kind friend and her helpers drove away feeling that my morning had not been wasted. The hospital is run by a committee of ladies who visit it monthly the Commissioner's wife being at the head.

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## SANTIPUR

Santipur is one of the most remarkable places in Bengal. Long ago, it was considered to be the most populous village in Nuddea, but in modern times it is looked upon as a very important, if not the first town in the district. The upcountry people call it Nuddea-Santipur. Even the Bengalese used to couple the names of both the places. Varat chandra in his celebrated poems has got also this epithet.

But in fact, this town is some 16 miles off from Nuddea. The river Bhagirathy flows now to the south of Santipur. It is hard to determine with any amount of accuracy, if the river had not a different course. Tradition has it, that centuries ago, Bhagirathy flowed by the north of the town. A large water course, called Nizhur, which is about a mile to the north of the town, and which is connected with the Ganges during the monsoon, is believed to have been the former bed of the Ganges itself. There are certain facts to prove that this belief is not altogether unfounded. In sinking wells in Santipur, Sandstrata are found even 20 cubits underneath the earth, and sometimes helms and pieces of timber, belonging to boats, are unearthed to the surprise of the people. We may, therefore, believe that the city was founded on the silted-up-bed of the Ganges. The earliest authentic mention of Santipur is to be had in the history of the great Chaitanya Deva. But it undoubtedly existed from more remote ages. Santipur is said to have been the hermitage of Shanta muni, who selected a site, called Babla, situated to the north of the aforesaid stream Nizhur, which is also pointed out as the hermitage of the philosophic and saintly Adyaita. After removing from his ancestral home in Sylhet, he chose this place in Babla as best suited for devotional purposes. The great Chaitanya after renouncing the world, visited Santipur twice, on both of which occasions people from various places flocked there to see their great Spiritual hero. The descendants of this illustrious family which

supplies thousands of the best Bengalese with spiritual guide, are the Goswamis of Santipur. They form a very influential class in the town, and are held in great reverence by all the Hindoos in Bengal. The Goswami family of Santipur has produced some very learned and holy personages. Radha mohun Goswami Bidya Bachuspaty, and Goswami Bhattacharjee are still remembered with awe and reverence for their extraordinary learning and saintly character. Among the living literate of this family, we may mention Gopal ch. Goswami, Vidyalankar, Madan Gopal Goswami, and Joy Gopal Goswami. Very lately the Bara Goswami family had lost an extraordinary youth, named Akhoy Kumar who, had he not been cut off in the bloom of manhood, might have become for learning and genius, one of the best geniuses of Bengal.

The population of Santipur is about 36,000, which comprises both of Hindus and Mahomedans. The Shias form by far the greater portion of the Mahomedan community. The number of educated and high born Mussulmans, however, is very small there. The Hindu population consists of Brahmans, Baidyas, Kayasthas, Tillis, Tamils, Gandhabaniks, Sankaries, Kansaries, Weavers, Confectioners etc. The Brahmans and Weavers form perhaps the bulk of the people. Among the Brahmans, the number of Rarhees and Barendras is almost the same. There are few Brahmans of the vaidic class. The Brahman community consists of about 4000 families there. Very few cities of Bengal can number so many Brahmans as inhabitants. Of the Rarhee class Brahmans, there are koolins of all the 4 sects; Foolia, Khurda, Surbanandi, and Bulluvi. Several remarkable men have sprung from the said classes, shedding lustre around their houses and the place of their birth.

#### THE RAI FAMILY OF SANTIPUR

The Ray and the Chatterjee families are the most ancient and illustrious in Santipur. The Roys are local Zemindars, and their renown and influence are, therefore, the greatest. They belong to the class of Shandilya, and are the descen-

dants of Bhatyanarayan. Their Surname is Bandyapadhyay, or Banerjee. The title of Ray was conferred on them by the Nawabs. The history of the Roy family can be traced as far back as the times of the East India Company. This family is an off-shoot of the Nuddea Rajas. The ancestors of this renowned Brahman family originally came from Keshoregram and settled in a village called Baganchra, some 4 miles to the west of Santipur where Chand Ray acquired immense wealth and influence and built a moated castle, the ruins of which are still in existence. In those times, some Sanskrit scholars of repute sprang from the said family of them. Ray Ram Gopal Sharbabhouma, and Ray Ram kant Vidya-Bachushpatty are still remembered with glory. We get a thorough history of the family from the said Ram Gopal Sharbabhouma, who came from Baganchra and settled at Santipur. His son, Ram Kant, and grandson, Ram lochan, were in high repute in the Durbar of the Maharaja Krisna chandra Ray Bahadoor. Ram lochan was of mighty stature and robust frame. He once killed a tiger with his khurga (sword), and hence got the title of Khurgee, or sword-bearer, from the Maharaja of Nuddea. He was a very good poet. Some love songs and devotional pieces, composed by him, are still current in Bengal. With the rise of the British power in India, the family again rose to affluence and power about 150 years ago. Krishna Nandan Ray, the younger brother of Ram lochan, acquired immense fortune in the first Settlement of Behar. He bought the Mamjoan Purghunah, consists of 108 Mouzahs, situated in the districts of Nuddea and Jessore, from Maharaja Iswer chandra Ray Bahadoor, for 6½ lacs and the putni tenure of Turuf Santipur of 38 mouzahs from (Babu Romesh did not belong to the present Mookhurjee Zemindar family of Ula but came of a saperate stock more ancient than the present one,) Babu Romesh chandra Mookhurjee's widow of Ula for 2 lacs. Krishna nandan had 4 sons; the youngest, Bharat, having died young. The first three sons Ram, Shyam, and Ananda, were celebrated amateur musicians, specially the twins, Ram and Shyam, who were equally proficient in singing Dhurpad and Khaial

and playing on Mridang. They were famed for their extraordinary skill in music. In those times, the renown of the musical talents of the brothers extended far and wide over all Bengal, and further to the North-west. The most distinguished musicians belonging to the court of Delhi often visited Santipur and lived for years with the musical brothers. They engaged the services of the well-known music-masters, Karim Khan, Meah Khan, Huschoo Khan, Kaem Khan, Shah Emam Bux, and several others of the Delhi court for years together on handsome salaries, varying from Rs 50 to 100 per mensem. Besides these, people from all parts often came to Santipur to learn music at the feet of the illustrious brothers. They were all provided with food and lodgings at the cost of the Baboos. Once the old master of the house, Krishnanandan Ray, called upon his Naib to report what amount had, up to that date, been spent by his sons on these arts. It was estimated at over a lac of Rupees. The old father then desired his sons to display their musical talents in his presence. He was so much delighted with their performance that he straightway ordered another lac to be spent for the purpose. Ram and Shyam could play together on the same drum at one and the same time. An anecdote still survives in Bengal regarding the twins, that at a musical party in the Burdwan Maharaja's house a long enough Mridang was brought, physically impossible for one man to play upon. Each sat on one side of the big Pakhwaj and actually accompanied a *kalwat* without hitch, and without being out of time and tune. The Nawab Bahadoor of Moorshedabad once invited the two brothers to his Durbar, where they surprised the audience by a display of their wonderful skill and proficiency both in singing and playing on the Mridang. The twins had also the extraordinary power of reproducing any song which was heard for even the first time. Maharaja Ishwar Chandra Ray Bahadoor of Krishnagar came down more than once to Santipur to amuse himself with the music of the two brothers. The magnificent "Bara Baitkhana" in the Khurjalah house was then built, and the Maharaja Bahadoor was received there. This edifice has since been

raised to the ground. It is a great pity that the twin brothers, Ram and Shyam, died early in their 30th and 29th year respectively, during the lifetime of their old father. Ananda Baboo was also a famous player on the Mridang. He died at the advanced age of 73.

The eldest son of Ram Baboo, Raghunandan Ray, *alias* Lalla Baboo, would have been, perhaps, the rarest gem of the house, as far as musical powers and immaculate character are concerned, had he not been cut off in the prime of youth. He was second to none in skill as a player on the Mridang in all Bengal. He got the name, Lalla Babu, from his music masters, Lalla Keval Kissen and Lalla Peer Bux, who were in his service for many years. Krishna Das Byragi, the famous Pakhwaji of Calcutta, was one of his disciples. Lalla Baboo was a very high-minded and generous-hearted gentleman. The nobleness of his heart and charity were simply unparalleled. But, unfortunately, he died at the early age of 25 only. His second brother, Haramohan, and 3rd, Rajchandra, were also celebrated musicians. Rajchandra was equally proficient as a Dhrupad singer and a player on the Mridang and Settar. He was a splendid Persian and Urdu scholar, and knew also Sanskrit well. As usual with these gentry, Haramohan and Rajchandra played drakes and ducks with their inheritance. Haramohan was a character in his way. He spent the whole of his time in music and devotions. He was greatly attached to the bovine race, of which he used to keep an unusually large herd. Haramohan died in his 72nd year in 1885, and Rajchandra in his 64th year in 1878. Among the many pupils of these two brothers, Atal Behary Goswami, and Behary Lal Goswami of Santipur, are well-known for their musical powers, as players on the Mridang, Tubla and Settar. Shibchandra, the first son of Shyam Babu, Umeshchandra, the son of Ananda Baboo, and Brajalal, the son of Haramohan, were all true lovers of music and well-skilled in the art. Baboo Brajalal was a gentleman in the highest sense of the term and was of a religious turn of mind. Shibchandra was a great *Bon-vivant*, and wasted his substance among wrestlers and musicians.

An instance of his lavish expenditure is still spoken of in Moorshedabad at a "Baira Bhashan" or "Bhala Bhashan" party where he went to compete with the Nawab!! He was a great hunter among the Bengalees. He died childless. His sister, Shayamaney Devi, who was married to a member of the family of the Mookerjee Babus of Ula, figured as a plaintiff in a big civil suit, against Bamandas Babu and brothers of Ula. This suit dragged on years, till she won it in the Privy Council, through the kind help of her cousin, Matty Baboo, who spent about a lac of Rupees over the case. It is to be regretted that music has almost died out of the illustrious family which had won for Santipur the title of "Chota Delhi" (little Delhi). It is now feebly represented by Surendra Chandra Ray, a grandson of Lalla Baboo, and Jotindra Chandra Ray, a grandson of Rajchandra, and Charoo Chandra, son of Baboo Brojolal. They have turned to this divine art, and have been trying to tread in the footsteps of their renowned sires. Ananda left 3 years; 1. Umesh Chandra, 2. Bhagaban Chandra who died 67 years old in the year 1881, leaving two sons and two daughters, and 3. Purna Chandra who died 38 years old, leaving an infant son, Jogendra Chandra, who died childless. His widow, Sattyabala Devi is now life-tenant of Jogi's share of the family property. She has adopted no son yet, though her husband, on his deathbed, left her permission to do so.

In enumerating the names of the most powerful Zemindars of Bengal, we must give a prominent place to Baboo Umesh Chandra Ray, who is otherwise called Mutty Baboo. The well-known Zemindar, Dwarka Nath Tagore, being highly pleased with his extraordinary talents, said to men "this Mutty (pearl) is of the first water, and is second to none." He made himself renowned by his wonderful powers, both physical and mental, and by his administrative ability, probity, and integrity. The remark of great Dwarka Nath was true to the letter. Those who knew Mutty Baboo at all, could not but concur in saying that he was second to none in the Province in his time. The well-known Pal Chowdhuries of Ranaghat and the Mookerjee Zemindars of Ula all owned his supremacy. He was popularly known as a cruel Zemin-

dar, which fact was only partially true. But, in fact, he had so many virtues and fine qualities, both as a public and private man, in his character, as a set off against those minor defects, that we should overlook them and try to imitate his noble examples. He was most kind to those who resorted to him for help. He keenly appreciated the virtues of others, respected purity and wisdom, wherever found, and often devoted himself to good and noble works. He was of a stalwart frame, full  $6\frac{1}{2}$  feet high, and of an iron constitution, strongly built, with round face, brilliant eyes and large forehead, and of indomitable courage and great presence of mind. Once, while travelling in a palanquin, he fell down owing to the matting of the palki giving way. The Baboos of Santipur had two very big elephants, both of which used to set up a loud roar, as soon as Mutty mounted them. He quietly left them to themselves. He latterly used to travel in a carriage specially constructed for him. He knew Sanskrit, Persian, Urdu, and English, and was well versed in the law. He began to study English at the advanced age of 23 and learnt it very well for all practical purposes. His father, Ananda Baboo, had left a heavy debt of about 2 lacs to him. By dint of his intellectual powers, unflinching devotion to work, and perseverance, Mutty Baboo paid off this debt. He rolled in wealth and was a millionaire when he died. By his exertions, he rose to the exalted position of one of the premier Zemindars of Bengal. He was a very affable, polite, and courteous man. The close of his noble career was, however, highly tragic. By an irony of fate, he was suffered to rot in jail, for 3 years, from which he was released for ill health, only to die, sometime afterwards, at Bhowanipur, of heart-disease, at the age of 48, on the 16th of Ashar, 1270, B. S., corresponding with the 29th of July, 1863. Mutty Baboo left no issue; his only son, Dharendra, having died during his lifetime, which, perhaps, hastened his own death. Dharendra fell severely ill, when Mutty was in jail. He was, however, put under the treatment of the eminent physician, Doorga Charan Banerjee of Calcutta, who came to Santipur but could not save the life of the brilliant youth, who

had inherited all his father's qualities of energy and devotion to work. Mutty Baboo was such a strong-minded man that when he heard the sad news in Calcutta, he bore this heaviest weight of misfortune, without staggering. Those who were with him at the time said that he took it with calmness and shewed much self-possession. His widow, the old and venerable Gayatri Devi, still lives, only to lament the death of her illustrious husband, in the palatial building he erected in the heart of the town. This edifice is now in dilapidated state, the greater portion having been broken and removed by his brother, Baboo Bhagaban Chandra Ray. The position and influence of Mutty Baboo all over the Division was so great, and his name is so closely associated with the history of Santipur, that one, perhaps, cannot think of Santipur without the other. Indeed, any person who knows anything of Santipur, must, as a matter of course, know something of this heroic Zemindar. The space at our disposal being too short, we remain content with the following few anecdotes in connection with the life of this famous character.

Baboo Mahesh Chandra Ray, a respectable Barendra Brahman of Santipur, who, by dint of perseverance, afterwards came to be a Subordinate Judge, was originally in straitened circumstances, living in a humble dwelling. He was the private tutor of Mutty Baboo. Young Mutty, in one of his evening strolls, happened one day to pass by his master's house. It had a small window, which was protected by some layers of bricks, loosely placed one upon another. Mutty removed the loose bricks by a stroke of his whip, while driving in a buggy. The matter was next day mentioned to him by his tutor, with, perhaps, some degree of pathos. At this, his young heart was so much moved, that he immediately ordered for a sufficient number of new bricks to construct a good house for him, and him-self bore the whole cost of the construction.

Mutty Baboo possessed great presence of mind, and a heart ever ready to relieve those who sought his protection. One night, a man caught his own wife in the act of adultery, and immediately murdered the unhappy gallant. He had recourse to Mutty Baboo, and took his protection. On being



informed of the whole affair, he ordered him instantly to cross the Ganges and implicate himself in some act of theft, in the village Guptiparah, situate on the other side of the river, and to have himself detected by the Police that very night. He directed his officers of the katchery in Nowragowra to help the man in the matter. The plan succeeded and the unfortunate husband was saved by getting only some months' imprisonment upon the charge of theft. Mutty Baboo bore the cost of these cases and saved the life of a poor man.

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In those days Santipur was a Subdivision, and a well-known gentleman of Calcutta was the Deputy Magistrate there. As might be expected, Mutty Baboo was not on good terms with him. The Deputy was not a man of high morals. Mutty Baboo saved the honor and chastity of many a poor and harmless woman from violence at the hands of this Deputy, who was several times thrashed under the orders of the Baboo, when caught in the houses of respectable women. The character of Mutty Baboo was quite faultless in respect to woman. He never used alcoholic drinks, or any intoxicating drug.

The magnificent edifice, which Mutty Baboo erected by the Victoria Road, and which we have mentioned before, was one of the most grand buildings in the district. The ancestral seat of the Ray family is also a splendid edifice; its lofty domes and spacious court-yard delight the eye of the spectator. Mutty Baboo annually spent large sums of money on the occasion of Doorga Pooja, which was celebrated at his new house with great *elut*. He had the image of the goddess decorated with silver ornaments which used to be distributed among the Brahmans. The performance of the Sradha ceremony of his mother was a noteworthy and great deed in Santipur. On this occasion, and also on the Sradha of the mother of Lalla Baboo and Rajchandra Baboo all the Brahmans of Santipur, numbering about 4,000, were sumptuously fed, boats and elephants and 16 suits of gold 'shoraghes' (dishes, plates, gharas, etc.) and as many silver suits were given away to the Pandits of Bengal. The greater portion of the expenses of the latter Sradha was defrayed by Eshan Chandra Ray, the worthy son of Lalla Baboo.

On each of those occasions, food and pice were largely distributed among some 10,000 poor people.

The noblest feature of Mutty Baboo's character was that he delighted in doing good to others, and was not much given to fuss and noise. It has already been mentioned that the Ray Baboos of Santipur have their Zemindary in Purgunah Mamjoan, situated in the Districts of Nuddea and Jessore. It was in the year 1860 that the ryots of those two districts, along with others, revolted against the Indigo planters. Mutty Baboo took up the cause of his helpless ryots. He being one of their Zemindars had ample opportunity of knowing the hardships and oppressions committed upon them by the white planter. He took the side of the down-trodden peasantry and came to their rescue. He was the right hand of the Revd. C. Bomswetsch, then a Missionary at Santipur, and set a stern face against the wrong-doers. He spent a large sum to help his ryots in the Indigo crisis.

He was a man of great intellectual and moral powers. The interesting details of his school life are lost in obscurity. The case in the Supreme Court, which Mutty Babu conducted himself with great tact and ability, although there were several eminent lawyers such as Mr. Montrie, and Moenshe Golam Subdar (engaged on his behalf) was that of Kali Kinkar Mukerji vs. the Rays of Santipur. Kali Kinkar, the son of the late Romesh Chunder Mukerji of Ula, brought this suit praying that the sale of the patni tenure, Turuf Santipur, by his mother, during his infancy, might be set aside. Mutty Babu was at that time only 16 years old. He himself, cross-examined the plaintiff and asked him how the money got by the sale had been spent by his mother. The reply was that the debt left by his father, Romesh Chunder Mukerji, had been paid out of the sale proceeds. Mutty, by this one question, showed that there was legal necessity of the sale, which was, therefore, held as valid. He himself, together with several of his officers, was committed to the Sessions about one hundred times, but was every time acquitted honorably. Almost all these cases were conducted by Mutty Babu personally.

One Mr. David was an Indigo Planter in Turuf Mamjoan. All the ryots revolted against him. There were several rioting cases between this Planter and Mutty Babu. On one occasion, the Babu sent something like a small army to chastise Mr. David, with the result that there was a pitched battle fought on the banks of the river *Chorn*i between the troops of Mutty and the adherants of the white planter. Several men were killed and wounded, the factories were looted, and Mr. David driven away. Thenceforth, Mutty Babu became a trader and manufacturer of Indigo himself in the Mamjoan Purganah.

Mutty Babu excavated tanks, made roads, established Bazars, opened schools, constructed bridges for the comfort and convenience of his ryots, and spent large sums for these purposes. He was a man of great liberality, and like all pious Hindoos of those days he spent a large portion of what he earned in charity and religious performances. Mutty Babu never slept for more than 4 or 5 hours at night and never went to bed at day. He had an unconquerable will to struggle with the bitterest circumstances in life, and was regardless of luxury, and cheerfully endured toil and hardships.

In an auspicious hour, when there was a happy conjunction of the planets, all the Hindoos of Santipur, men and women, young and old, assembled on the banks of the sacred Ganges to have their sanctifying ablutions. According to the practice of the Ray family, a spacious *ghat*, or landing place, was enclosed by screens in order that the ladies of the family might bathe in the holy river without being exposed to the public gaze. Rajchandra Babu, with a suitable number of body guards, came along with all the ladies of the house as their natural guardian. Another *ghat*, close to the above, was occupied by the Pal Chowdhury Babus of Ranaghat, with their retinue. Babu Joy Gopal Pal Chowdhury and his men had the folly and audacity to sing love songs in their Budjrow, thus violating the sancity of the scene and offering a gross insult to all the women of Santipur and the ladies of the Ray Family, who were located near them. The celebrated Rajchandra was not of a stuff

to pocket this insult, or to triumph over it by a stoical indifference. The Pal Chowdhury Babu was at first requested to put a stop to revelry. But he having insolently refused to do so, Raj Chandra instantly directed his peons and *lathials* to teach the Pal Chowdhury a proper lesson. A riot was of course the result. And in the scuffle, the boat of the Baboo was looted and he himself got perhaps a little beating. This was no doubt, too much for the aristocratic Pal Choudhury, who immediately had recourse to his gurus or spiritual guides, the Oorya Gosains of Santipur, and ordered a thousand fighting men to be brought at once from Ranaghat with a view to plunder the Kharjalah house of the Ray Baboos and to insult them that very night. The news spread like wild fire through the whole town. Mutty Babu, who was distinguished alike for his great presence of mind as for his extraordinary bravery, hit upon the following plan to keep up the reputation of his family. He at once caused about 50 heralds to run through the whole town announcing that all the male ryots of the Babus of Santipur, old enough to fight, must assemble at the Kharjalah house that evening with swords and lathies. Thus there was a gathering of about 5,000 men in the house towards the evening. Mutty Babu, then, with a letter from his elder cousin, the heroic Shib Chandra, who was friend to Joy Gopal Pal Chowdhury, alone rode to the Oorya Gosain's house, saw the Pal Chowdhury Babu, and convinced him of his folly in venturing to attack the Zemindars of Santipur in their own town against such odds. Mutty, as he expected, was received by the Gosains, and their disciple, the Pal Chowdhury Babu, with great respect, who could not but show him due honor, inspite of their vindictive feelings, and they were soon reconciled to each other, Mutty Babu having clearly pointed out to the Pal Chowdhury Babu the folly and childishness of his attempt to fight with his only 1000 men, against 5 or 6 times the number that mustered strong in and outside the Kharjalah houses that evening. Thus Mutty, by a simple process of notifying by a beat of tom tom, upheld the honor and prestige of his family, and avoided the shedding of blood of nearly hundreds of persons that night. He was fully conscious of his

own superiority and extraordinary powers, and knew very well that his word was law there, and that some thousands of his ryots could not but assemble in the house agreeably to his orders.

(2) We have already said before that Mutty Babu was always prepared to make any sacrifice whatever to save those who sought his shelter. Once there were several law suits between Joy Gopal Gosain, and Ram Kanai Gosain since dead, and the latter took the protection of Mutty, who spent some Rs. 50,000 on his behalf. The well-known fighting Gosain, Ramarund of the Borogosain house, espoused the cause of Joy Gopal, and there were many feuds and fights in connection with this dispute about Ram Kanai's ancestral property. When the disputes were going on, Mutty converted a big garden of mango and jack trees belonging to the Gosains into one of plantain trees in the course of a single night. All the roots of the big trees were uprooted in one night, so that there was no trace of them left there. Thus by this wonderful skill and almost superhuman rapidity, Mutty changed the whole aspect of a disputed garden. By this and such other means, he ultimately succeeded in winning the cause of Ram Kanai. The descendants of Ram Kanai Gosain, the worthy Behary Lal and others, still remember the heroic feats of Mutty Babu with a sense of regard and gratitude.

(3) In those days, the Ray Babus themselves were not on very good terms with one another. A spirit of emulation and self-sufficiency sapped that sweet brotherly love which is the fountain head of domestic bliss. Mutty Babu used to drive by the new 3 storied Bytakhana, erected by Raj Chandra, which was looked upon by the latter as something like an insult. A reward of Rs. 200 was offered to the man who could seize the person of the "driving Babu," during his evening strolls. One Sreeram Chakerbutty, influenced by the motive of gain, undertook to perform the daring feat. One evening Sreeram actually laid himself flat before Mutty Babu's Buggy, with a view of obstructing his passage, and thereby giving the lathials of Raj Chandra an opportunity of seizing Mutty. As soon as he was brought before Raj Chandra, who was older than

himself, Mutty took his elder brother's shoes on his head, and said with great pathos "Dada, if you are determined to insult younger brother why take so much trouble for it? "Here I am caught in your arms punish me as you like, in private and personally, but not by, or in the presence of these low-born servants &c." Raj Chandra had a large heart, and was so much moved to tears by this expression of brotherly love that the two brothers were soon after seen to embrace each other and part in a friendly way. Sreeram Chakerblutty of course got his reward of Rs. 200 but he had the misfortune, to be ever afterwards nicknamed—"Boka Sreeram," or foolish Sreeram, for his stupidity in laying himself down on the road, and running the risk of being run over by Mutty Babu's carriage.

(2) Mutty Babu was of course an Orthodox Hindu, and he revered religion. He used to make Pujah daily in the right Hindū style, and some say he practised privately a kind of Yoga also.

S. C. R.

## BISHA-BRIKSHA OR THE POISON TREE.

As an illustration of "beauty and anguish walking hand in hand," as a picture of high life amongst the Hindus of Bengal, as a warning to young persons against the evils they are liable to bring on themselves and others by want of due self-control and indiscretion in what is commonly known as love ; Bankim's *Bishabriksha* occupies a very high place. The three prominent characters in the plot, are Nogendra Nath, Kundanandini and Surja Mukhi. As we read the first few pages of the book, we begin to envy the position of Nogendra—brought up in affluence and comfort, at an youthful age placed in charge of a vast property, possessing health and beauty, fairly educated and having for his partner of life a wife, loving, sensible and sympathetic in every way. Who would think that one so good and happy might one day heap upon himself so great a misery and destroy the harmony of the household? He did not for a moment dream that circumstances should so happen as would one day make him detestable to himself and others by drifting him to a position from which he would not have the power to turn back. Alas! We pity Nogendra Nath when we find him, vainly struggling against the current. The impulse is powerful ; Nogendra proves himself too weak to withstand it.

He was fully conscious of what he was going to do, he felt very intensely indeed, for his loving and faithful wife. But to what end? Was not Kunda there? Were not her charms gradually 'unfolding'? Gentle, plain and amiable Kunda also was not at first aware of the evil that she was going to do—through no fault of her own—towards her benefactor. Silently and imperceptibly a great change was brought about. Nogendra is no longer what he was. It is hard to recognize him, we find him a quite despicable and contemptible Being very much unlike his former self. When we find him a mere slave of what may be styled a base passion, we feel half inclined to hate him. We consider him as having lost all his claims to

our sympathy. On a further consideration, however, we rather feel disposed to pity him. We think of the ordinary frailties of human nature, we think of the weakness of the flesh, above all, we make some allowance for the preponderating influence of a passion to which mightest men have been seen to succumb. We find it possible to hold him as a victim of circumstances, who was led away inspite of himself. He certainly appreciated the high virtues of Surja Mukhi. He knew perfectly well that to neglect such a wife was inhuman and almost brutal. It must be said at the same time that however much we may feel for Nogendra, we are unable to defend him. Weakness under no circumstances, is laudable and far less so when it is betrayed in what cannot better be designated than *lust*. We see in him the wreck of a good man, whose ruin was brought about by an inward and concealed weakness. In an evil moment he came across an innocent girl; in an evil moment he brought her home and sowed the seed of *poison tree* which afterwards spread its branches far and wide and struck such deep roots that it baffled the strength of the victim to keep it in check and within bounds.

From the beginning, misery marked Kunda for her own; at an early age she became an orphan and was by an accident picked up by benevolent Nogendra. Then came the departed father's warning or a presentiment that large hearted young man might some day bring upon her heaps of misery. A tender girl thrown completely adrift into the world had no option. She must accompany a person who had been so gentle and kind to her. She became highly grateful to him and looked upon him as the only hope and support in her destitute and helpless condition. She was happy in her new situation. Nogendra was loving, Surja Mukhi all attention to her. In course of time, through the care and tenderness of Surja Mukhi, she became united by tie of marriage with a quite deserving husband in whose company she might have been happy. But she was destined never to enjoy peace and comfort. Tara Charan was soon removed by the hand of death. She had to fall back once more on the affectionate care of Nogendra and Surja Mukhi.



Surja Mukhi did not foresee the huge "poison tree" that might grow of the seedling she nourished. She took great care of her. At this stage the real outcome of the planting of the poison tree commenced. Nogendra looked at Kunda with an eye altogether different from that with which he saw her for the first time in that dimly lit dismal room by the side of her dying father. He now perceived Kunda as beautiful and charming. The blooming rose gradually attracted him and drew him closer. Nogendra fell a victim to her. Kunda in her turn observed the change in Nogendra whom she always knew to be an embodiment of generosity and kindness. Her gratitude towards him soon became transformed into *love*. She had not set her heart upon any body else previous to this. During her married life with Tara Charn she was quite young. For the first time perhaps she felt the influence of that mighty passion.

"An union of soul they prove.

But must not think it was love."

How could Nogendra make room in his heart so delightfully occupied by Surji Mukhi?

How could Kunda stand a rival to her affectionate patroness who for a moment was not unkind to her?

"But he who stems a stream with sand,

And fetters flame with flaxen band,

Has yet a harder task to prove—

By firm resolve to conquer love."

Surja Mukhi is almost a godly character, she is an embodiment of all virtues. Pure love, utmost fidelity, unselfish devotion towards the husband, modesty and wonderful resignation, all shine in her character. She is an ideal Hindu wife, who merges her own existence and her own happiness into that of her husband. When she discovers to her greatest sorrow that her once loving husband has fixed his eyes upon another—handsomer and younger than herself—when she sees to her utmost disappointment that her dear consort is now a victim of personal charms, she forgets her own happiness and firmly resolves to make Nogendra happy even at her highest sacrifice.

She herself arranged a marriage between Nogendra and Kunda and with that, a ruin of all her worldly prospects. The effort cost her a great deal, she pined away in silence. Could a devoted, pious and faithful Hindu wife of her type agree to a permanent separation from Nogendra Nath, who was the sole centre of her affection—the only source of her comfort? But she cared more for Nogendra Nath and thought she had no right to be happy when Nogendra Nath could not find any happiness in her. She therefore left Nogendra—left his palatial residence and cast herself adrift into the world quite unmindful of what might become of her.

Nogendra had now got for what he longed so much. But he now discovered to his great annoyance and grief that things are not what they seem, and that a thing is with greater spirit chased than enjoyed. Surja Mukhi was a living goddess, Kunda, an idol—a *toy*. How could Nogendra Nath who had reached the adolescence of manhood find comfort in the toy? He now learnt the bitter lesson. "O loath that love whose final aim is best!" He is tortured with an agonising pain to thinking,

"Oh why should man's success remove.

The very charms that wake his love?

Lovely Kunda finds to her distress that she had brought no happiness to Nogendra, she has a tender heart. She loves Nogendra in all sincerity and does not like to be an obstacle to his world comfort. She is driven desperate; the *poison-tree* fructifies in her case and to bring to a final termination of all her troubles, she swallows poison.

Poor Kunda!

"Thou transitory flower alike undone,  
By proud contempt or favour's fostering sun!"

—A. K. S.

## THE TWO MICE.

A sleek-skinned mouse, who where a mighty town  
Reared many a towering chimney-pot to heaven  
Enjoy the fare that luxury showers down,  
And all the bliss that to town mice is given,

Once (how long since I can't exactly say—  
It may be twenty years or half a dozen)  
Took it into his little head to pay  
A pleasure-visit to his country cousin.

Arrived, his kinsman—frugal mouse was he—  
Brought from his store the best that he was able—  
Nigh half his stock, beans, barley, succory—  
All that he thought most suitable for table.

The thirty meal taken short time to prepare ;  
Of simple food the rustic board is soon full ;  
But the town mouse, unused to homely fare,  
Turns up his nose, and scarcely taste a spoonful.

At length, the dinner o'er, " My friend," cries he,  
" Your rural life with all my heart I pity ;  
But why starve on ? Just come to town with me,  
I'll show you what's worth eating in this city."  
—G. N. S.

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PARIS LETTER.

SCIENCE.

A review devoted to the culture of the human voice drew attention to how singers and orators neglect to care that delicate organ. Among some of the precautions to be observed by singers are abstaining from gaseous beverages, starchy food : stimulating substances such as pepper, mustard, horse-radish, gherkins, red-herrings, anchovies, several varieties of cheese, walnuts, hazel-nuts, rich alcoholic wine, liquours, and tobacco : avoid all exciting foods, as tea, coffee, cocoa, drink nothing too hot or too cold : avoid astringent food as artichokes, medlars, gooseberries, and apples. Orators and singers will injure their voice if they eat their soup too hot ; they should not employ iodides, bromides nor belladonna, cocaine, mercury, and creosote. The use of rich or delicate soups is detestable. A beefstick, and plain broth, will suffice. But the index of prohibitions is not yet exhausted ; perfumes are full of dangers : there are singers who become hoarse in respiring the odor of violets. Clothing comes in for attention ; the cut of a garment is not a matter of indifference ; safety resides in flat heels to shoes and boots ; clothing should not be too warm or too cold. They are valued—which seems singular, not to follow the profession of

carter, coachmen, nor laundrymaid. But many French Stars have risen from humble estate. Walking exercise is recommended, so is boating, and swimming; douches are excellent, so is massage, skating, and dancing. Horse-riding may be indulged in, so can cycling and gunning, and fencing, and the exercises afforded by the shooting galleries.

Combs and brushes interest every person; they are the auxiliaries of cleanliness, that is to say, of hygiene. At the late International Exhibition, there were displays of ancient combs and brushes, and of the several raw materials employed to make them. Not the least attractive part of the exhibits, was the interesting machinery for working them up—to cut all that was to form a comb, to gather, reunite and fix the units to make a brush. The comb existed long before the brush and was coeval even with the human toilet. The fingers formed the first comb to disentangle the hair, when the refinement of the scissors was unknown. The thorns and spikes of many vegetables and the vertebræ of fishes inserted in a piece of wood for a handle were the primary combs of man. The earliest combs had only one tooth—its existence did not outlive the discovery of the way to cut slices of wood, ivory, metal and horn into teeth. The “fine comb” became quickly popular as populations augmented. It was an envied distinction even to have one. In the fourteenth century, the courtiers won the fine comb in evidence like a jewel, to which was soon joined a small mirror. The rise of exhibitions soon brought a multitude of combs into notoriety. All countries manufactured them, even in hard rubber and steel. From an early date ladies appropriated the article to satisfy the exigencies of their head gear. All the solid parts of animals thus became utilised: thereto in time passed tortoise shell, jasper, ivory, celluloid, gold, silver, copper, steel and nickel. And the needs of luxury led to sumptuous out-puts and varied patterns. Until the fourteenth century very little was known as to the brush; our forefathers likely groomed themselves as they did their horses. In the days of Louis XIV. the trade of brushmaker was a very close borough; the masters of the guild had for mission to gauge the size of the holes in the

handles, and to acquire that knowledge the apprentice had to bind himself for five years. Though they were under the protection of their patron Saints Barbe and Martin, that did not impart a fillip to the profession. To-day, there is no trade that has made such progress ; it utilises apparently every thing, ivory, exquisite woods, the silken hairs of pigs, the hairs of beavers and horses and every kind of vegetable fibre. It has associated itself closely to the Fine Arts.

Wood pavement—"Australian Mahogany" the blocks are called, is making rapid progress. The French commence to know how to keep it clean, to care it in fact. They urge that it is difficult to combat the draw-back of the droppings of horses ; these are pounded into dust by the traffic and tend to spread the seeds of many bacterial diseases. If the alarmists would only walk down any public thoroughfare in London—say from the Strand to Sudgate Hill, they would see how the London County Councils' small boys brush up and remove the horse droppings that ever accumulate on the road ways. Brick passage has been voted unsuitable, when even it is largely associated with Portland cement. Now "tarred Macadam" is being experimented ; over the rolled hard surface the tar is spread like carpet. The bottom layer is a base of coarse gravel and small broken stones ; over this is spread three successive layers of broken stones and tar, the steam-roller following in turn. For the last layer, the Macadam is broken a size smaller. It is claimed that dust and mud are thus got rid of. But the great advantage is that the road is capable of resisting the shocks and vibrations of motor cars, whose wheel in starting, whether backward or forward, will be incapable of penetrating the road way.

The quality of sardines depends much upon the quality of the oil in which they are packed. The purest nice oil is only employed by the first class curers of sardines. Colza oil comes next. There is an oil prepared from Sardines themselves in Spain, that many imagine to be employed in the Sardine industry. On the Spanish coast, near Vigo especially, the Sardine fishery is very active. The fish are not so fine or delicate as that of other countries, but foreigners patronise the out-put

to the extent of 1,000 tons a year. Before being boxed up the heads of the Sardines are cut off and are subjected to pressure and yield oil liberally. Also, there are Sardines pressed, salted and packed in barrels. Now this oil obtained from the refused heads, and the barrelled fish amounts annually to 500 tons and sells for 40fr. per double hundred weight. It is in demand for the preparation of cheap paints and domestic purposes.

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### A R T.

Mr. Gerome is the distinguished painter, who has proposed the formation of a Third Salon, for all artists, of both sexes, irrespective of schools or nationalities. His idea meets with many good wishes, encouraging promises, and relative success. His project involves an initial outlay of £165,000—a large sum. This would be expended on the conversion of Summer Circus into the Cosmopolitan Artist' Palace of Arts. It would hold two annual Exhibitions, in summer and winter as the Royal Academy of London does and have also permanent galleries, where the works of painters, sculptors, and those distinguished in the Industrial Arts, could display such of their outputs as they pleased, for sale. The Americans seem to have much to do with the running of the idea. Mr. Carnegie, the celebrated iron and steel master of Philadelphia, has two nieces studying at the *Ecole des Beaux Arts* who have won over their uncle to help the idea. He would claim the privilege, that all works of art, not disposed of after their permanent Exhibition here, for twelve months, should be consigned to Art Palace, to be erected in Philadelphia, where after one year's showing, they would be sold privately, or at experts' valuation. There is a large private Commission business already transacted by American artists, mostly in French pictures, on lines similar to those just stated. It is the same combination which works the French Show of Pictures in the Crystal Palace. Any scheme that would assist in the sale of paintings &c., merits to be helped. Of late, the commercial side of Fine Arts never was worse.

A series of illustrated Monographs of the Chief Winter Health Resorts of Southern Europe, is spoken of. First class

painters, irrespective of nationality or sex will be able to have their drawings published and sold with great advantages. Only the natural scenery of a locality would be selected or a notable ruin, or a legendary spot. Certain artists are taking up the idea warmly. There will be nothing of the Guide Book character about it. Egypt could well find a place to contribute, when Algeria searches one. There are many lovely winter hooks in the South of England, that could compete in the fair of physical attractions and hygiene.



## TWO YEARS OF LORD CURZON'S VICEROYALTY.

An Englishman is considered fairly educated only when he has gone through Eton, or Harrow or Rugby in his school days, and has graduated in one of the Colleges of Oxford or Cambridge. In "Men of the Time" we often see particulars given of the scholastic careers of brilliant scions of noble houses, prominent members of Parliament and other distinguished public men; what School and College each attended or graduated in, what distinction he attained in the Classical or Mathematical Tripos, whether he obtained the pre-eminent position of a Wrangler or of a Fellow of one of the Colleges. These particulars often show the mettle of the man, his natural calibre for the arduous work of life and the expectations that may be formed for his future position in the world of letters, science or politics.

In the notice this Magazine published of our new Viceroy soon after the assumption by him of his Exalted Office it was said that he had distinguished himself at Eton and had been a graduate of Balliol College, Oxford, and a Fellow of All Souls. To this preliminary education of a high order he added his travels in the east and his experiences in that superb arena of politics, the British House of Commons. The fact that he was the son of a Peer of the Realm could not have gone a great way in fitting him for the Viceroyalty, but his high education, his travels in Asia, and his political training certainly fitted him for the highest office under the Crown and this before he was 40. It has accordingly been observed that "if youth, energy and talent, combined with an indomitable will, an independence of thought and action and an intimate knowledge of India, especially the frontier, are qualifications which will ensure a just and successful administration, then it is a foregone conclusion that in Lord Curzon we have unmistakably one who will prove not only a good administrator but a Viceroy equal, if not better than a Dufferin or even a Dalhousie. His resolute purpose and indomitable industry showed his determination to rise in

the world and knowing well that he had nothing but his own brains and pertinacity to help him in the ascent." This is deservedly a high English sentiment which has led to English pre-eminence and English glory. Alas! how scantily such a sentiment is appreciated in this country. Here the accident of wealth and position is more trusted in than brains. As has been observed before in this journal it is "not in mortals to *command* success," but as Lord Curzon himself said he would be content to "*deserve*" it.

Lord Curzon loves India, its people, its past history, and the absorbing mysteries of its civilisation and life. Can it be doubted for a moment that his interest in the country is unbounded and that he will do all that lies in his power to benefit it and its people? He has now been two years in office; his public utterances generally disclose his generous intentions and lofty views regarding the people, and entitle him to their gratitude. But have these utterances been followed by acts? It is said that he has held out expectations and made promises of benefits which remain unfulfilled, and that all that can be asseverated is that *absolutely nothing has been done*.

Lord Curzon would certainly belie the high culture he attained as a scholar and the wide sympathies he came to possess as an observant traveller, were he to fall in with the views and opinions of bureaucratic Anglo-India represented by the *Pioneer*, and its following which would hold India not for the Indians but for its masters the English. He has naturally not proved a *persona grata* at Simla, and there cannot be any want of detractors in the English Press of this country. The native press, on the other hand, have belauded his desire to improve our political condition, to see justice done, and to further our aspirations. But *cui bono*? What is the result? Intentions are not acts, and these, so far as can be seen, have proved rather prejudicial to the interests of the people at large and not favorable to their political advancement.

The Government of the country at the present day must be conducted on lines which were never thought of before. To successfully cope with wars arising within or outside the limits of India and to consolidate the empire were the main

duties of a ruler of former times, while he would take up such matters only in connection with the advancement of the people as could not be helped. Education had certainly a place in the deliberations of the Government from the days of Macaulay, and the question of the freedom of the press came up during the time of Sir Charles, afterwards Lord, Metcalfe. The subject of education was first thought of to minimise the cost of clerical labor in the administration and the freedom of the press followed as a corollary to the deportation of the journalist Buckingham. The economic problems which confront a ruler at the present time are of more difficult solution. Internal quiet has been secured; there are only occasionally some apprehensions of disturbances outside the borders. Plague, pestilence, and more than these, famines have to be met, while many questions affecting the interests of the people of the continent have to be considered. The term of a Viceroyalty is only five years; it may be sufficient to keep things *going*, to prevent bad from degenerating into worse, but not sufficient perhaps to institute large measures of reform or improvement and to carry them through. Take the instance of a man desirous of laying out a large estate: he must clear the grounds before he can plant or build; in fact destruction must precede construction. In fact a ruler new to his office must clear the ground before him before he can carry out his views for securing benefits to the people; he must be allowed *time* to concert his measures before he can be called upon to show his hand. Here we call to mind the case of a ruler whose views were simply misunderstood. Lord Dufferin's utterances at the first Jubilee celebration were loudly praised; they raised the hopes of the people to a high pitch, but no tangible results followed and at a conference between him and some prominent members of the British Indian Association this was referred to. Lord Dufferin clearly pointed out that a Viceroy had the Secretary of State and the British Parliament behind his back and it was not possible for him to show what he intended to do, or what actions he was going to take. Nevertheless the native public desired to give him their confidence, and his parting speech at Bombay was not wanting

in gall and "wormwood. Yet it was Lord Dufferin who had interested himself in obtaining the expansions in the Councils which the country had called for.

We have observed before that Lord Curzon is credited with having held out expectations and made promises which remain unfulfilled. This is a grave assertion, but it cannot be verified or controverted until it is distinctly and categorically shown what the expectations are which have been held out and what the promises which have been made. We for our part cannot discover them; those who make the assertion alluded to, if they want Lord Curzon to meet it, ought to be more precise in their statement.

While on the one hand it is said that "absolutely nothing has been done" by Lord Curzon for the betterment of the people, some of his actions are commented on with considerable disfavour. It is certainly not surprising that the *Pioneer* or its correspondents should consider that Lord Curzon in not falling in with the views of "sober statesmen" who realise that true progress in an oriental country can be attained only by a slow and patient procedure, is showing a go-aheadism which cannot but be prejudicial to the true interests of the country. It is certainly new to the Simla Coterie that a young and able statesman should rise above the methods of a *Humdrum* administration so much in favor with "sober statesmen" who could and did often effectually control the hand of a Viceroy. It is certainly new to us that the *Pioneer* and its following should stand forth as the advocates of land rights in the Punjab and the North-Western Provinces as against those of the tenants. The rights of proprietors of the soil must certainly be upheld; there is however a slow evolution in the condition of the tenantry, and not even a Curzon can stem the tide or hold back the hand of the clock of progress and fail to give the tillers of the soil their due.

It is said again that the idea of consulting native statesmen of ability, position and experience is scouted by the Viceroy. Alas! how few are such statesmen in this land. And here we may ask—what makes a statesman? Does wealth make a statesman? Certainly not. Does ability make a

statesman? It can; but it must be joined with position and experience to make his ability useful. Mere scholarly ability may help in making the school-master, the lawyer, the doctor of medicine or the Engineer, but ability in the man must be joined to a practical training to make the statesman; he must have a position which means for him the means to find the leisure to study economic problems, and the time which means experience to connote the results of his studies. It is only cadets of noble houses who are in a position and have the time to undergo the training, but where is the ability to make them fit to receive such training with advantage. Where are the Etons in which they have been schooled and where the colleges in which they have graduated? On the other hand, in previous times, men of wealth and leisure were known to waste both to their own and their country's injury. The Wards Institution under the late illustrious Dr. Mitra was the first attempt to give these idlers some education, and the result was that their status was considerably raised, their estates were better managed with credit to themselves and to the advantage of their ryots and the share taken by some of them in the councils of the nation imperial, local or parochial has not been inconsiderable. But how few is the number and how much they have to learn before they can be reckoned as statesmen. Education among the cadets of aristocratic houses has gone rather backward: they are now a days oftener than not trained at home; they do not care to rub shoulders with the sons of gentlemen less wealthy than themselves, though perhaps often endued with equal, if not greater, intelligence than themselves, and they thus have not their vanities and false notions of superiority toned down for the actual battle of life. We do not of course refer to exceptional instances of the formation of character and the acquisition of a high state of culture under the training of capable tutors, themselves the products of superior education; but such a training the generality of cadets cannot afford to obtain. The men who by reason of their ability, position and experience should make their mark as statesmen are few indeed, and the number is becoming fewer. Indeed much of the political work done within the last fifty years was done by men

of ability like Ram Gopal Ghose, Digamber Mitter, Rajendralala Mitra, Joteendra Mohun Tagore, Durga Charn Law, Kristodas Pal and Peary Mohun Mukerji. Of these, Joteendra Mohun Tagore now Maharaja Bahadoor Sir J. M. Tagore K. C. S. I. is a born aristocrat, a Babu of Babus, while Digamber Mitter, Rajendralala Mitra, and Peary Mohun Mukerji, rose to be Rajas and Durga Churn Law to be Maharaja and were otherwise honored with decorations. If the calibre of these men, who ruled the British Indian Association, were to be compared with that of the men of the two Zemindasi Associations into which that body has been split one would be disposed to cry out what a falling off has been there ! Look on that picture and on this !

Talking of consulting native statesmen of ability, position and experience, one may be confronted by the facts that Lord Lytton's Gagging Act was most unfortunately supported by one of our statesmen for whom we have the highest respect and who perhaps now regrets more than anything else that his hand was forced and that Sir Alexander Mackenzie's petty act of immolating Self-Government in Calcutta found an advocate in one who deserves his honors for the unfailing support he has through good report and bad report given to measures brought on by the powers that be. Educationists, lawyers and scientists are truly men of ability, and those who have the leisure and experience to take up public questions may well be consulted in matters affecting the public weal, but they meet with scant courtesy. The Indian National Congress is eschewed by men of light and leading in official and non-official circles. It certainly represents the English educated communities of India which according to Lord Dufferin forms a microscopic minority ; but how far it goes to the nation at large has yet to be seen.

If the sins of the father are visited on the children, it may with equal truth be said that the sins of the children are sometimes visited on the father. In this way the Supreme Government have often to answer for the sins committed by the local Governments. It is said that Lord Curzon has destroyed Self-Government which was obtained after a severe struggle. We are not aware who amongst our barons, bold and valiant, like the barons of King

offering granted as a boon by a humane and far-seeing statesman, and that it was the writer, over whose signature the famous Resolution appeared, who in a way destroyed the work of his master by destroying Self-Government in Calcutta. We do not see however why Sir Alexander Mackenzie should be particularly held to blame in this matter when he had the tact to tackle a leader of leaders in the premier Association of Bengal to accept the principles of the new constitution of the Corporation of Calcutta. Sir Alexander retained the form but destroyed the substance. It was this journal alone which recommended the reduction of the representatives of the rate-payers by half, and the consequent equalization of the elected corporators on the one hand and the Government and Commercial nominees on the other; while they were to be representatives in the Council by six on the one hand and half a dozen on the other. Lord Curzon reduced the number and left it to the Local Government to have the separate interests duly represented in the Council. The natural result should have been what was recommended in this journal, and Self-Government could still have held its own; but the authorities in these lower regions gave the peoples' representatives a one third, and an equal number of nominees a two-third interest in the Council; and Self-Government had to hide its diminished head—why visit the sin of the Local Government on the head of Lord Curzon who was quite logical and dispassionate on the matter.

We shall not refer on the present occasion to the administrative changes made by Local Governments in the matter of Text-books. This is almost a parochial affair for which no one ought to hold the Supreme Government to blame. Lord Curzon's plans about welding the acumen and subtlety of the East with the robust and masculine standards of the West have we presume still to come.

Lord Curzon has done "absolutely nothing" while a world of wrong-doing has been credited to his account. We have tried to give our views on this latter subject as briefly as is possible

within the limits of a Magazine Article. We shall now attempt to show if he has done anything to justify his high position and transcendent abilities.

At the very outset he was confronted by a famine devastating the western nay even the Central parts of India which had scarcely recovered from the effects of the famine of 1897. He went on tour looking personally at the condition of the starving and the famished, and determining for himself how they were to be helped. No former Viceroy had ever done this before. Lord Curzon never abrogated the humane policy of Lord Northbrooke under which not a single life was to be sacrificed if it could be saved at any cost; but he was determined that there should be no waste and no demoralization. The Famine over, there is the Famine Commission to report, how future famines are to be met. That there has been waste and demoralisation in the past cannot be gainsaid. Economy in famine administration means a saving of many more lives than is possible under a wasteful expenditure.

Keranidom is full of grievances. Between drudgery on the one hand and petty tyrannies on the part of the official superiors the life of the clerk is scarcely worth living for. His allowances scarcely suffice to keep body and soul together and fines for lateness in attendance, fines for non-attendance when ill make him more miserable still. Has not the Viceroy shown considerable feeling and sympathy for the poor clerk and thus ameliorated his condition? A clerk is scarcely permitted to sit in the presence of an Under-Secretary, leave alone the Secretary or the Member of Council in charge of the Department. The Viceroy when he has before him a clerk to give him some desired information "commands" him to sit, as otherwise the clerk would consider sitting in the presence of the Viceroy the height of impudence, when he is not allowed such a privilege by even the uncovenanted Registrar of his Office. Does not this show an amount of consideration and fellow-feeling for men at the very lowest rungs of the administrative ladder which is beyond all praise?

The loaves and fishes in the way of honors and distinctions, have heretofore been distributed mostly among high



officials near the Viceregal throne or connected with Local Governments and administrations. Members of the Supreme Government would become knight-commanders of the Star of India at once whether or not he has served long and shown his claims to the distinction, a local administrator or a Secretary to a Local Government would be made a companion of the order as a matter of course. It seems that during the present Viceroyalty these honors and titles are being conferred with some degree of discrimination.

Again canvassing for fellowships of the University has made these distinctions contemptible. Lord Curzon has furnished the antidote to the bane; he would have men fit for the duty before they obtained the distinction.

The maintenance of a scientific frontier and its defences have always cost the country a mint of money. The dispositions made by Lord Curzon should be studied to be appreciated.

I CON.

## SANTIPUR.

Perhaps the best gem of the Ray Family was Eshan Chandra, the only son of Lalla Babu. He lost his father, when only 6 months old, and was brought up by his uncles, Hara Mohun and Raj Chandra, who spared no pains to give him every means of education available in those days. While in the Krishnaghur College, Eshan distinguished himself as a very intelligent and brilliant scholar. He always stood first in the class. He could not perhaps be called an amiable child. Young Eshan was silent and retiring in his disposition, melancholy and rather irritable in his temperament, and impatient of restraint. He was not fond of companionship or play. His cousins were not much fond of him, though they all admitted his superiority. His passionate energy and decision of character were such that they were quite in subjection to his will. Impulsive in his disposition, his anger was easily aroused, and as rapidly passed away. Eshan Chandra was a favourite child of his uncles, Raj Chandra, Mutty Babu and others, and had often sat upon their knee. They discovered the latent and high intellectual power in their young nephew, and loved him dearly. Eshan was distinguished by his patrician complexion, a piercing eagle eye and an energy of conversational expression. He was a firm friend of strict discipline. His character was mild, honest, grateful, energetic self-reliant and commanding; his conduct exemplary. His solitary and recluse habits, his total want of sympathy with most of his fellow-students in their idleness and frivolous amusements rendered him far from popular with the multitude. His great superiority was, however, universally recognized. He always distinguished by application to mathematics. A mathematical problem of great difficulty was one day proposed to his class. Eshan Chandra secluded himself in his study for 24 hours in order to solve it; and he did solve the problem which no other student could do. The

renowned moral man of Bengal,—Babu Ram Tonoo Lahiry, was one of his masters. He has been heard to say that he never saw a student more talented and intelligent than Eshan Chandra. He read up to the senior class of the Krishnaghur College. After a brilliant College career, Eshan, while in his teens, was obliged to take charge of his property before attaining his legal age of majority. Through the mercy and influence of all the authorities of the district at the time, specially by the kind help of Babu Raim Lochan Ghose, the father of the distinguished Messrs Ghoses, Barristers-at-law, Eshan Chandra cut a figure in his provinces by his extraordinary talents and rose to be decidedly the first man of his district, next only to the Nuddea Maharaja. Although possessed of immense wealth at an immature and tender age, his head was never turned. Even then he loved to mix with people far advanced in age and wisdom. He regarded his mother with the most profound respect and affection and often declared that he was entirely indebted to her for that intellectual and moral training which prepared him to ascend the summits of power, to which he finally attained. He managed his affairs with all the skill and judgment of an worldly-wise man, and gained the love and esteem of all classes of people, high and low, by his learning, influence, humility, perception of virtue, and by his humanity and philanthropy. Everyone who saw him was struck with his highly intelligent and expressive features. All the big officials of the Province felt the fascination with which he could charm those who came in contact with him. Sir Rivers Thompson, the Hon'ble H. L. Dampier, Lord Alick Browne, Sir Ashley Eden, the Hon'ble C. C. Stevens and several other high officials had a great love and respect for Eshan Chandra. Almost all of our noted countrymen of the time, such as Michael Mudhu Sudan Dutt, Harish Chunder Mukerji, Shyama Churn Sircar, the Hon'ble Kristodas Pal, Maharaja Sir Joteendra Mohun Tagore, Maharaja Satish Chandra Rai Bahadur, Issur Chunder Vidyasagore, Dr. Sambhu Chandra Mukerji, Prosad Das Dutt, Rai Nobin Krishna Banerji, the late Editor of the *Tetiva Bodhince Patrika*,—all loved and

esteemed him highly. Madhu Sudan, Kristodas, Maharaja Satish Chandra, Sambhoo Chandra, Nabin Krishna and Prasad Das would often visit Eshan in his house at Santipur, and were struck with the princely hospitality and the fashionable expensive style of his living. He was an active Member of the Committee of the British Indian Association from 1861 to 1873, and was a Municipal Commissioner and Honorary Magistrate of the local bench. He was well versed in English and Bengali and knew also Persian and Sanskrit and was a true lover of music. He could speak fluently in English and Bengali for an hour or two on any subject. Men of all classes and description,—whether a Pandit, or a Moulvi, a Moonshe or an English Professor, a poet or a musician, whenever happened to converse with him, were deeply impressed by his amiableness and intellectual grasp. His heroic appearance, his sweet smile and engaging manners attracted the notice, and possessed the heart, of everybody. He was highly obliging, ever ready to save those who sought his protection, very liberal-minded and benevolent to a fault. In short, Eshan Chandra, by his own exertions, his thorough honesty of purpose, integrity and his unflinching devotion to work rose to the exalted position of one of the eminent Zemindars of Bengal. He always took an active part in the political warfare of the day. Out of the many anecdotes which have enshrined his name in the memory of his towns-men a few are given below: Eshan Chandra became the Secretary to the Santipur Higher Class English School for years. He was characterised by a manliness of spirit which displayed itself at the least show of injustice or insolence. On one occasion, Mr. Woodrow the then Inspector of Schools of the circle visited the school, and noticing some technical mistakes in the accounts, used strong language towards Eshan Chandra the Secretary. The blood of the worthy descendant of Bhattya Narayan boiled at the insolence thus offered, and he at once gave the retort to the following effect, "Mr. Woodrow, you should never forget, that I am the lord of the place, while you are perhaps but a loafer in England. I can turn you out of the town, if

I like &c." It is needless to add that Mr. Woodrow felt highly insulted and went away in a rage. He then withdrew the monthly aid of Rs. 50, accorded to the Santipur School. Thenceforth Eshan Chandra undertook to defray all the necessary expenses in connection with this school from his own pocket and had to pay some Rs. 100 per month for the purpose. This quarrel with Mr. Woodrow gave rise to another higher class English School in Santipur, which received the Government grant of Rs. 50 per mensem, but which ran its fitful career for sometime only, and then disappeared for good. When the rival school sprang up under the auspices of the respectable Moitra Brothers, the late Babu Brojo Lal Moitra and Babu Mati Lal Moitra (at present Assistant Inspectors of Schools), Eshan Chandra engaged the services of two distinguished scholars, Babu Sashe Ghurn Bhaduri (late Professor of the Metropolitan Institution) and Babu Chandra Kanti Payne (now the first vakeel of the Darjeeling Bar), both of whom filled the office of Head Master of the school with great ability, and maintained the institution in the highest state of efficiency. Since the death of Eshan Chandra, this was made over to the local municipality, which has continued to maintain it down to the present time.

Once the Hon'ble Mr. H. L. Dampier addressed the Santipur public at a meeting on the necessity of a building for the local school and other important matters. His address was of course given in English. The audience not being sufficiently enlightened to understand the foreign tongue, Babu Eshan Chandra was requested by Mr. Dampier to explain the same in Bengali. Eshan, though not a platform orator, spoke for about 2 hours, and did his part with admirable wisdom, good taste and ability. The speech was a most creditable performance. It was so highly expressive and withal so impressive and delightful, that the whole audience was carried away as if by a charm. Mr. Dampier was highly pleased with Eshan Chandra, and complimented him with the highest terms of praise. He soon after offered Eshan Babu the post of a Deputy Magistrate, which, however, he respectfully

declined with thanks. Eshan Chandra spoke on several other public occasions, and he was known as an eloquent speaker. He was always compact, sensible and practical, and had a perfect command over the English language and politics.

We have innumerable proofs of Eshan Babu's private charities. In giving material help to the distressed, he truly followed the Christian doctrine of "let not thy left hand know what thy right hand does." He was a passionate lover of his friends, and caused houses to be built for some of his poor friends at his own cost. Babu Umachurn Bhattacharya and Guroo Das Mukerji of Santipur and several others, bear testimony to what we speak of Eshan's liberality.

In the famine of 1866, Eshan Chandra zealously co-operated with Government in devising measures of relief, and rendered invaluable services as a member of the Famine Committee. He himself spent a large sum in giving away rice to his poor countrymen. He was often heard to say that the poorest deserved the greatest attention. He was a firm and true friend of his ryots in Nuddea and Jessore during the Indigo Crisis of 1860. He took a prominent part in the movement and helped the ryots with money and care.

Eshan Chandra was a gentleman in the highest sense of the term. His generosity sometimes rose into extravagance, and his purse was taxed to such an extent that he himself became a debtor. He lent his friend, Michael Madhu Sudan Dutt, a few thousands of rupees without taking any security whatever, which however, he never got, nor did he ever expect to get it back. On one occasion a hand-note for the loan of a few thousands of rupees drawn out by him in the name of one of his friends, was barred by limitation, but it never struck the latter as he did not care to see the date of the note, being perfectly confident that Eshan Chandra with whom the deed was kept, was not a man to break his promise. Eshan, however, wrote his friend to come up to Santipur, and himself renewed the deed, to his creditor's surprise, which, however the latter never took, but was kept in the custody of Eshan Chandra.

When the widow marriage question attracted much public attention, Eshan Chandra lent his moral support and powerful aid to the advocacy of the reform. No consideration, however important, ever led him to sell his conscience. He was strongly of opinion that a man, born in one religion should, on no account, change it for another. He was a very strong minded man. When his first son, Satish Chandra, died of Typhoid fever, he suffered the loss with a heroic calmness. On one occasion, his wife fell severely ill. Eshan Chandra brought the ablest physician, Dr. Charles, to Santipur, and afterwards removed her to Calcutta, put her under the Doctor's treatment and spent some thousands of rupees to save her life. But Eshan Chandra was never unnerved for a moment, at the times when his wife's life was even despaired of.

We have already said that Maharaja Satish Chunder Roy Bahadur was an intimate friend of Eshan Chandra. It was through the Maharaja's request and intercession that Eshan gave his only daughter, Heerunmoyee Devi, in marriage to Rai Shyamadhaba Roy, the sister's son of the Raja. We hardly add that Eshan spent a large sum on the occasion of this marriage, which was celebrated with great *clat*, and that he glorified his family by this most honorable connection, Shyamadhaba being a very high caste Coolin Brahman,—a Bisnu Thakoor among the Kulins.

Such in brief is the life of Babu Eshan Chandra Roy of Santipur. It is deeply to be regretted that Eshan Chandra, who was verily the presiding genius—the life and soul of Santipur and shone for about 2 decades as a beacon light, making the whole surrounding atmosphere bright, with a taste peculiarly its own, and diffusing life and light, over everything far and near was too suddenly removed by the hand of an inscrutable providence from the mortal view ! Eshan Chandra breathed his last of small-pox in Calcutta at an early age of six and thirty, on the 27th *Chyt* 1279, corresponding to the 10th of April, 1873.

The present scions of the illustrious Ray family are only wrecks of their former selves. Of them, we should mention only the following gentlemen. Babu Esher Chandra Ray, the eldest son, and Babu Parmeshsur Ray, the 2nd son of the

famous Rajchandra, have both by dint of their perseverance and natural aptitude proved themselves to be worthy sons of their glorious father. The former is now the eldest surviving member of the whole family, and is a very able and well-educated gentleman with a facile pen. He has got also a knowledge of Persian and Urdu, and his acquaintance with these languages is not merely superficial. By energy and hard work for 24 years in Rajputana, he has again raised the status of his family. Parmeshwer holds a very respectable post in the Home Office, where he is said to be the best drafter. He bears an exceptionally good character. He is very humane, generous, and possessed of deep religious sensibilities. Babus Hari Das and his amiable brother, Sarat Chandra, *alias* Nutu Babu, sons of the late Babu Bhagaban Chandra Roy, are also gentlemen of a high order. Hari Das is a zealous follower of his own ancestral religion. He is also a man of public spirit and acted as Vice-Chairman of the local municipality, on two occasions, and is an Honorary Magistrate of the local Bench with 2nd class powers. Babu Sarat Chandra, (the senior) the eldest son of the illustrious Eshan Chandra is not "a chip of the old block, but he is the old block itself." The mantles of his renowned father have worthily fallen upon him, and he is trying his best to follow the excellent example of his lamented father, and to keep intact his many fine qualities. He has a large heart, with very generous sympathies, a willing and attentive ear for every tale of distress or wrong-doing. He is always ready with his head and purse to relieve those who seek his shelter. Possessing, as he does, administrative talents of a superior order, he is perhaps the first man in his town, so far as secular affairs are concerned. As Honorary Magistrate of the local Bench, Secretary to the higher class English School, and Vice-Chairman of the Municipality, to which responsible post he was twice elected, he made himself felt all over the district and distinguished himself by several works of public utility of an enduring character. Sarat Chandra is one of the best men of our society. He is a dutiful son, a loving husband, an affectionate brother and a passionate lover of his friends.



The best way to serve God is, according to him, to serve mankind. As Manager of the Shunkerpur Wards Estate in Dinajpur, Sarat Chandra has by his education, vigour, ability and honesty, won the love and esteem of the people and of the authorities. He is now 35 years old. Babu Mathura Mohun Mukerji next claims mention. He is the grandson of the famous Annada Devi, the only daughter of Krishna Nundan Ray. She was married to a high caste Kulin Brahmin,—a Foolia among the Kulins, and received as marriage dowry a big house in Santipur and Rs. 10,000 in Government Promissary Notes from her illustrious father. Mathura Babu is an educated gentleman of a generous heart and is a prominent member of the local Municipal Committee. He has 3 sons and 4 daughters. His eldest daughter has been married to the Hon'ble Rai Durga Gati Banerji Bahadur, C.I.E. The Rai Family of Santipur has no doubt been honored by this very respectable connection. The family of the famous musician, Sham Babu, is represented by a son on the daughter's side Babu Haridas Mukerji, who is also a very high caste kulin, and a very amiable gentleman of an immaculate character.

In closing a short history of the renowned Rai Family of Santipur, we should not omit to mention here, that the older members often delighted in the performance of good and noble works. They always spent very large sums in charity and religious performances. Babu Krishnanundan Ray weighed himself in the balance, and distributed quantities of gold, silver and other metals, equivalent to his own weight. Ram Babu caused the very big Katha (car), now used by the Baragosains, to be constructed at his cost. On the occasions of the Dole, Rash and Ruth festivals of their family idol, Gour Hari, large sums were annually expended by the Babus. They made arrangements for regular fare for beggars and way-farers and had a big house especially constructed for the purpose of receiving uninvited guests. The Doorga, Kali and Jagadhattri Poojas were annually celebrated with great pomp and splendour, and are still being performed there in a grand style. The image of Durga, built in the ancestral house of the Babus, is only equalled in size and beauty by that in the Royal house

of Krishnaghur. The grandest Baroari Puja, in Bengal, was performed in the town, about a hundred years ago, under the auspices of the Ray Family, costing more than a lac of rupees, a greater portion of which was paid by the celebrated twins, Ram and Sham, portions having been raised by subscriptions. The image of the Goddess Durga was colossal, and the Purohit or priest had actually to be raised by a pulley to put flowers on its head, at the inauguration ceremony. The temporary structures for the pujah and musical performances were the grandest ever set up on such occasions. The affair was unique of its kind and has never been equalled by any other city of Bengal. Unhappily the gigantic image could not be consigned to the Ganges for its very bulk and had to be cut down into pieces and thrown into the river. The people of Gooptipara, who had something like a rivalry with those of Santipur, built another gigantic image of Gonesh, on the river side in their village, and had the Sradh ceremony of mother Durga performed by her son, Gonesh, on the fourth day of her "unnatural death" in Santipur. Space would not allow us to give a detailed account of this noble and illustrious family. What little we have said will sufficiently show that in point of antiquity, rank and virtue, it is one of the most renowned Zemindar Families in Bengal.

#### THE CHATTERJI FAMILY OF SANTIPUR.

The Chatterji Family there is also one of renown and antiquity. They belong to a very respectable Rarhi class of Brahmans. The founder of the family, Babu Ram Mohun, was a dewan of Mr. Blacquire about a hundred and fifty years ago. Through the kind help and influence of the said Shahib, the Chatterji Babus acquired immense wealth and rose to power and fortune. This illustrious family too has given birth to several eminent men who by their munificent liberality and other pious deeds shed a lustre on their family and the place of their birth. The older members of the family annually expended very large sums of money on the occasion of Ratha and all other Hindoo festivals. Their ancestral house was perhaps the biggest edifice in the district, containing about 200 rooms.

Among the living representatives of this famous family Babu Sarat Chandra Chatterji, B. L. is a successful practitioner of the Gbandha Bar, and his brother, Babu Atul Chandra, now a Magistrate, secured the first place in the Civil Service Examination. The feuds between the Roys and the Chatterji Babus of Santipur have been notorious lasting for upwards of a century which ruined this high family and greatly impoverished the former. There were several members of this house, of great notoriety, good and bad, who for years together fought and competed with the local zemindars, and were almost equally famous and distinguished for their pomp, grandeur, and charity.

### THE PRAMANIC FAMILY OF SANTIPUR.

This family belonging to the Tili race next claims mention. Babus Bishwanath Pramanic and Dasu Pramanic won renown by their laudable acts of charity. Babu Hari Churn Pramanic, father of Babu Jasada Nundan Pramanic, M. A. B. L., Vakil, High Court, was a model of patience and humility. He is the author of "Kokil Duta" a devotional Sanskrit work of no small pretensions. Babu Diadoyal Pramanic, son of Dasu Babu, was also a gentleman of rare virtues. He was an intimate friend and co-worker of Babu Eshun Chandra Ray in many noble undertakings, and was a true lover of music, being himself a player on the Mridong. Dasu Babu, at his death bed, tore up some deeds of about 50,000 rupees due by the Brahmans, and left dying injunctions to his worthy son never to try to realize this money. Such an act of charity has immortalized his name in this our selfish and money-making world.

Of the weaver class, the Khans, and the Khan Chowdhury Families of Santipur are worthy of note. The temple of Shyam Chand, built by the Khan Chowdhuries is indeed a glorious deed. The cost of this temple is estimated at over a lac of rupees. The Maharaja Dhiraj Krishna Chandra of Nuddea was invited to honour the ceremony of inauguration by his presence, and was paid a Nuzur of Rs. 50,000. The temple is very high and of beautiful structure. It was constructed in Shaka 1648, that is, 169 years ago. The idol of Kala Chand, built by the Khans is perhaps the best idol we have seen. It is

made of a very valuable stone, so fine and delicate, that it can be shaped into finger-rings. We regret to say that the Khan Chowdhury family is now totally extinct.

The Rash Mela of Santipur is a most celebrated institution in Bengal. About a lac of people from very distant places flock there on the occasion to enjoy the festival. The town assumes a gay aspect, and all its creeks and corners are crowded with pilgrims. The Bara Goswamee family there, headed by Babus Nrisinga Prosad Goswamee and Jogendra Kumar Goswamee, celebrate this festival with great *elal*.

More than a hundred years ago, there used to be a fight, not a mock one, between the inhabitants of Santipur, and those of Sutragor, a large village lying to the west of the town, and belonging to the Maharaja of Krishnaghur. People from both the places assembled on an open ground on the last day of the Bengalee year, and attacked one another with swords, lathies, surkies, arrows and other weapons of war. In these peaceful times, we remember with shudder how the chivalric people of those days wounded and even killed one another, merely for a day's sport. One Ashanunda Mukerji of Santipur was in the habit of using a Dhenki, as his weapon of war, in this fight. He was, therefore, called "Ashananda Dhenki." Happily for us, these are now things of the past.

This most populous town was formerly a famous seat of Sanskrit learning. It has produced some very learned Pandits, who have by their character and culture shed a lustre on their mother country. In those days, every Pandit there had a *tal* or a seminary. Among the living Pandits of fame in Santipur, the name of Ram Nath Tarkaratna first claims mention. He is one of the best known Pandits of Bengal, and is the family priest of the Ray Family there. He is the learned author of *Vasudeva Vijaya*, a first class Sanskrit Mahakabya, which is very highly spoken of on all hands, and is unquestionably one of the best productions of Indian authorship in Sanskrit. Religion still reigns supreme in Santipur and the influence of Hinduism is perhaps greater there than in most of the towns in Bengal.

In concluding this rapid sketch of Santipur, and its eminent men, we are sorry to remark that Santipur, which was truly

an abode of peace years ago, has through party spirit and internal dissensions, become in modern times, what a humourous Lieutenant-Governor of Bengal once styled it "a miscalled city of peace."

There are several witty and humourous nick names prevalent in Santipur, peculiar of their kind, and not to be heard of anywhere else. They had their origin probably to factious feelings amongst the inhabitants.

The following notices were made of Santipur by Sir. W. W. Hunter and Babu Bhola Nath Chunder, in their respective Books.

**SANTIPUR**—The most populous town in Nuddea District Bengal, situated in lat : 23—14—24 N. and long : 88 29-6 E. Area 9 square miles ; population (1872) 28,635, of whom 13,953 were returned as weavers in the Census Report. Municipal income (1871) £1589 ; rate of taxation, is  $\frac{1}{4}$ d per head of population. Santipur is famous for its cloth manufactures, which were at first spread throughout the district but afterwards became centralized in this town, owing to its being site of a commercial residency, and the centre of large factories under the East India Company, considerable trade in exports and imports. The Rash Jatra festival, in honor of Krishna is celebrated at Santipur on the day of the full moon in Kartic (October or November). The fair is visited by about 25,000 or 26,000 persons, and continues for 3 days, on the last of which there is a procession along the high road. Santipur is also a celebrated batting place.—*Imperial Gazetteer*, by W. W. HUNTER.

**SANTIPUR**—In the last century, the Ganges flowed immediate below Santipur. Now in front of that town is a large sand bank, behind which it rises with its details. On Rennel's Map, the position of Santipur is at a considerable distance from the river.

Most probably Santipur has existed from remote ages, but its antiquity was not be traced beyond the 15th century. The earliest known voyage down the Bhagirutty was made in the reign of Asoka, who sent his son, Mahendra, with a branch of Budha's sacred Peepul tree, on a mission to the King of Ceylon. But few particulars of that voyage have been preserved in the Buddhistical books. The Chinese traveller. Fa Hian, returned home by this way across the sea in the

5th century and it would be interesting if any of the places on his route could be identified. There is no doubt a small nucleus of truth in the tales of Chand Sadagore's and Sreemanto's voyages, but it is buried too deep in a mass of fiction to be ever able to give us the benefit of its light. The earliest authentic mention of Santipur is found in the history of Chaitanya. It is a place sacred to the Vaisnabs for the birth and abode of his friend and follower, Adyaita. The bank, now in front of the town would not be a mile in breadth from the ghat. \* But Holwell, who landed here on his way to Moorshedabad, after the horrors of the Blackhole, says, that, "he was marched up to the Zemindars of Santipur in a scorching sun near noon for more than a mile and a half, his legs running in a stream of blood from the irritation of the iron." Once Santipur was a large populous and manufacturing town. It was the seat of the Commercial Residency of the East India Company. The Marquis of Wellesley spent here two days in the magnificent house with marble floors, built at the cost of a lac of rupees. In 1822, the place is described to have had "50,000 population at least, and 20,000 houses, many of which were built of brick, and exhibit evident marks of antiquity." Now it has not half the number of houses. The place, however, still enjoys a great repute for the manufacture of fine cotton cloths,—it being in this respect next to Dacca in Bengal. There are yet in Santipur upwards of 10,000 families of weavers and tailors.—*The Travels of a Hindoo*, by B. N. CHUNDER.

## THE TWO TRAVELLERS

OR

THE FINGER OF PROVIDENCE IN SHAPING HUMAN DESTINY. .

When Krishna kills, no one can save,  
We fade and flee, though ever so brave,  
When Krishna saves, no one can kill,  
We rise and run, though ever so ill.

The sun had gone down and the west horizon was aglow with a bright, deep red tint. The substance was invisible, but the semblance, like a phase of happy memory, was perceptible. The enchanting hour of twilight was just come, when two men, one an up-country sturdy Hindu of the Durwan class and the other a young Bengalee, in his teens, evidently of the *bhadra loque* class, entered, fagged beyond all endurance, the *chatti* (wayside inn) which stood on the side of the grand Trunk Road at Uduahnullah, in the District of Shahabad. During the mutiny, Uduahnullah, had been the scene of a fight, between the troops of Government and the Mutineers of the Upper Provinces. It was, as it is still, a common-place enough hamlet. There was an inn on the roadside, in which all travellers found eatables and shelter. As soon as the travellers had entered the inn the inn-keeper—a man with a villianous countenance stepped out and amidst greeting consigned them to a side-room, in which a mat was already spread out and a fire-place was ready for the purpose of cooking. After a light in the shape of a *chirag* had been brought in, the elderly traveller gave out a list of victuals to be brought up. The edibles came apace and the man was soon busy with his culinary preparations. The young fellow had laid himself down on the mat and said "Dichit, how 'dirty the place is! it is moreover looking dismal, as if some heinous crime has been perpetrated within its walls. The very atmosphere is stifling". The man addressed as Dichit replied, "Kristo Churn, do'nt talk in that strain. Walls have

night and get something, however coarse, to appease his hunger. So, my boy, make the best of your environments" The lad Kristo Churn, got up from the mat and took his seat by the side of Dichit, near the lighted oven. The kindling fire of the oven and the light of the lamp, lit up the walls of the room. Kristo Churn espied a red spot on the wall, which stood by the side of the oven. With his boyish freaks, he began to prick the spot with a *khunti* (iron implement of cooking). In the twinkling of an eye a big lump of dried clay fell down and with it fell some clothing and a clasp knife, besmeared with blood. The boy was awe-struck and horrified with the bloody articles, but Dichit with a glance understood his position. He was up to any dodge and the first thing he did, was to shut up the door and bolt it from within. He then bade Kristo Churn to take courage and to put faith in wits. Just then, the inn-keeper hailed out the travellers and said "friends, have you dined?" On receiving an answer in the affirmative, he said "then quietly go to sleep." Before the man was gone, there was a slight sound and Dichit could very well understand what it meant. The man had bolted the door-chain and the travellers were prisoners in the room.

Dichit was a buoyant spirit and was a man of resources. After bidding Kristo Churn to be of good cheer, he quietly and cautiously moved about the room, meditating means of escape. He must get out the scrape and it was not long before he devised a plan, which would place him and his companion out of danger. Taking up the boy on his shoulders, he directed him to get upon the mud wall, over which the thatch stood. With a dexterity and adroitness, which would have done credit to any trained gymnast he vaulted up the wall, with the aid of a rope hanging from a bamboo overhead and quietly slipped himself down, through the aperture underneath the shed, to the riverside. Kristo Churn followed his tactics and both stood on the brink of a dirty pond,



which was on the back of the inn. They must take to the water, swim across, before they could hope to reach the Trunk Road, upon which, a start for dear life and liberty must be made. In a moment, both got down the pond, had crossed over and gained *terra firma* when they were noticed by the miscreants of the inn. With a loud whoop, generally uttered by excited huntsmen, they ran out to overtake them, when a regular race was begun. Danger gave to the fugitives strength and stability and hope created fresh courage in them. So, they madly careered along, like stags, chased by tigers. They perceptibly outdistanced the ruffians, so much so, that they could hardly be seen. Gaining a village, they entered it in a walking pace and at last, from sheer exhaustion, stood still to recover their breath. They had run more than three miles, at a break-neck pace and panted for breath. Had their pursuers come so far, they could have easily overtaken them, as they were in a sorry plight and could not have moved an inch further to save their souls from perdition. They sat themselves down on a grass plot and recovering breath, moved slowly on. They had reached the heart of the village and stood in front of a building of some pretension. A neat bungalow stood by its side and a man, evidently of the better class, was walking up and down the Verandah, which ran along the entire length of the thatched edifice. A pale, flickering moon-light lit up the scene and a smart southerly breeze blew coolness all around. The night had not far advanced and yet the stillness was stifling. All nature seemed to be hushed into repose. The man in the verandah, hailed out to the travellers and on their explaining to him the danger they had courted and just averted, he in a sympathetic tone said, "you have acted wrongly. The evil reputation of Uduahnullah is well-known. You must be perfect strangers to this part of the country, otherwise you would have known better, but, thank Kalimaye, that she has so far protected you and brought you to a safe haven." "I am," the man continued, "the Zemindar of the village and it is fortunate that I am present in person to welcome you to comfort and safety. Come within

this bungalow and stay in it, till I come back with a light and servants. I will then arrange about your supper, if you require any." Saying this, the man went away and the travellers entered the bungalow. Crossing the Verandah, they entered a room which was as dark as it was still. The boy stood still as he was much tired, but Dichit walked about the room, when he sharply cried out "what is this—a pit—Kristo Churn, come and help me out of this pit-fall, my leg is buried up to the knee." Kristo Churn ran to his assistance and Dichit extricated his leg without further ado. He had not advanced a few paces forward, when again one of his legs was deeply buried in the sand of another pit. Again extricating himself, as best as he could, with the help of his companion, he, in a low whisper, spoke to Kristo Churn, my boy, let us get out of this cursed bungalow and speed onwards, as best as our legs would carry us. We are in a perfect hell. Do you know why these pits have been dug out? They are intended for the temporary burial of bodies, when done to death by the murderers who own the building. The sand soaks up the blood and fresh sand is poured out as a top dressing. When the coast is clear, the bodies are otherwise disposed of. We have unfortunately come from the frying pan to the fire. No time is to be lost or otherwise the rascals would be upon us in a trice." Suiting his words to action, Dichit went out of the bungalow, followed by Kristo Churn. They began to run, but they were too tired and knocked up, to proceed to any very great distance. For dear life, they had gone for a mile or so, when they espied an old temple, within a big garden. Kristo Churn in a plaintive voice said "Dichit, I cannot go further. I am gasping for breath. Let us take refuge in this temple and there await our fate." Dichit replied "do it so, my brave, good boy. God will save us and we will place ourselves under the care of the deity, who presides in this temple."

Entering the garden, they walked on and reached the temple, in which was set up a big *linga* of Mahadeo. Prostrating themselves before the deity, they prayed fervidly and fervently and it seemed, that their earnest prayer was heard.

Dichit with a placid countenance in which fear was not at all discernable, turned towards the boy whose chest was heaving with pent up feelings and from whose eyes, tears flowed freely. His face was aglow and there was in it an expression, which betokened heavenly peace and serenity. Evidently, he has been soothed by a higher power below. Dichit said my boy, the *Kunda* (Square, capacious cavity in the flooring, used as a receptacle for the flowers and holy leaves offered up in *puja*, in front of the *linga* is deep and wide. We will enconce ourselves in and lie still, buried, so to speak, under the heaps of flowers and *baul* leaves. Suiting his words to action, they both hid themselves in the *Kunda*, underneath a perfect mass of fragrant flowers and holy leaves. To any ordinary, superficial observer, the place of their concealment could not be found out and detected. They had covered themselves up so very adroitly and skilfully and were lying so still, that even the penetrating eye of suspicion, could not have thought, much less seen, anything unusual or out of place. Presently gruff voices of people talking outside the temple were discerned and heard. One man said "where could they possibly go. They must be somewhere here. Let us search the temple and the garden and we are sure to be on their track." Another replied, "your surmises may be correct, we may come across them hereabouts, but I wonder what roused their suspicion in our inn. We looked harmless, like lambs and were only harmless country folks, earning a decent penny in an honest way. Do we look like cut-throats, Matabi?" This sly speech evoked a reply and the man addressed as Matabi replied, "Surely we look like *Sadhus* and honest-folks and have in our time, hoodwinked and thrown dust in many eyes, but the question is how could the men get scent of danger?" A gruff voice said, "the reason of the scent be blowed, anyhow the rascals were suspicious and shewed a clean pair of heels, but the fun was, how tremendously the fellows ran, out-distancing us in no time."

"For talk of suspicion" put in another man, why did they run out from my bungalow? I am by birth and looks a gentleman; there were my big house and pretty bungalow,

and my welcome had the ring of sincerity and my words the charm of the practised speaker, then why did they clear out, when they were panting for breath and wishing eagerly for rest?"

"Surely"—a shrill squeaking voice said—"then things, are incomprehensible. Their *Guraji* must have protected them." A man in a commanding voice now said, "why waste precious time in idle talk? Re-light your lanterns and take up your cudgels; let us scrupulously search the garden first and the temple afterwards.

A jumbling noise was heard, the voices grew distant and the thwacks upon the trees, indicated a vigorous search in the garden. After the lapse of about quarter of an hour, the men came back to the temple bemoaning their fates at the fruitlessness of the search. Now they resolved to enter the temple and look in. The jarring noise of the old door, when pushed is, was audible. Poor fugitives! they were quaking through fear and the incessant tremour of their bodies, created a rustling of the leaves and flowers which was quite discernable. The unfortunate couple was on the eve of being discovered and done for. There was nothing to save them from their inevitable doom. The light of several lanterns cleared up the gloom of the temple. Every thing was perfectly visible, when the leader of the band, who had entered the sacred precincts of the temple abruptly stopped and with looks of horror, ran away, exclaiming, "*Bapra bap burra sap, Kundu ma*" A huge, black cobra was nestled up on the flowers and leaves in the *Kunda*, in which the fugitives had taken shelter. As soon as the light had fallen upon it from the dacoit's lantern, it partially stood up and with expanded hood, sent up a loud hissing, which sent a thrill of horror in the miscreant's breast. He fled, as if chased by the very d—l and would not stop to offer an explanation to his companions. He was trembling in every limb, as if suffering from an attack of ague and even when out of the garden, he could not talk, but in monosyllables. At last, he said, "Ah me, those hideous, glimmering eyes! I would have been a dead man, if I had not jumped out of the temple. I have never seen such a big cobra." Thanking *Kali Mayi* for saving them from snake-bite and unnatural death.

the dacoits left the place and wended their way home, although they were much disappointed at not finding the fugitives, being debarred the privilege of *loot* (plunder) and not obtaining the opportunity of shedding blood, for which they all panted and prayed. But what they could not at all understand, what was to them a veritable enigma and what they repeatedly said amongst themselves whilst dispersing to their respective homes, was the cause, which led the travellers to bolt first from the inn and then from the bungalow in the village. The dacoits were gone, but still the fugitives were buried underneath the heap of flowers and leaves. They were quaking through fear of the dacoits, now they trembled and considered themselves as lost on account of the snake, whose advent on the *Kunda*, they had heard from the dacoit-leader. They could not even speak in whispers for fear of irritating the reptile. They mentally bewailed their fates and thought they would be food for the vultures and crows, before another day dawned. If there is any suffering in purgatory, this fear of imminent death is not a whit less than all the horrors painted for hell. The poor travellers passed through an ordeal, which must be trying to the bravest of the brave. But everything comes out well with the lapse of time. A night of horror cannot be interminable. At last it fortunately ended, and the much tried and tired travellers had the benefit of finding themselves safe and sound, as with the advent of the day, a crowd of worshippers stepped into the temple, all chanting the name of Siva. The cry of "Siva Sambhu" rent the air and was echoed and re-echoed within the temple. The travellers were emboldened by the cry and burst out from their hiding place. Their strange story and providential escape evoked a burst of enthusiasm and amidst cheers of "Hari, Hari" "Siva, Sambhu," they were carried outside, to the light of the day and after a bath in the tank, within the temple compound, slowly wended this way to a neighbouring village, where they got safety and shelter and some victuals to appease their hunger. They had suffered much and now they enjoyed the good things, offered to them by a kind providence.

K. N. ROY.

## NATIVE CHIEFS AND THE PEOPLE DURING THE SEPOY REVOLT.

Conspicuous and brilliant also was the noble bearing of the Maharajah Bappo Rao Holkar of Indore. When the blight of seething revolution was devastating Central India, and the neighbouring territories, Holkar was then only in his 21st year. The youth and inexperience of his age, the popularity and traditions of his race, were temptations, which sound judgment, matured wisdom and high principle could alone have resisted. And the manner in which he bestirred himself to nip in the bud the nascent growth of disaffection at Indore, and boldly carved his way out through manifold dangers and difficulties, at no little cost of his person and buffeted with calm resignation, the slings and arrows of outrageous fortune, did claim for him no mean glory and respect in the hearts of the people of India. Under the careful guidance of the accomplished and wise British representative, Sir Robert Hamilton, he had been very carefully trained. As a natural outcome of it, he turned out "an intelligent bright boy with an easy, self-possessed manner." The welfare and prosperity of his subjects, being uppermost in his heart, he at that early age "loved to spend whole days in the saddle, examining every part of his dominions, and to ramble about his capital at night incognito, like Harom ul Reschid, gaining information without any intermediary, of the condition and temper of his subjects" *Martin's Indian Empire*, vol. II, p. 345.

The congenial feeling soon endeared him in the estimation of Sir Robert Hamilton and a mutual strong affection was the outcome of it. This was corroborated by Major Evans Bell who remarks :—"The Maharaja Holkar was a highly intelligent and well educated Prince, who had visited some of the great centres of British power in India; had made

the personal acquaintance of Lord Elphinstone at Bombay, and was on terms of the closest and most cordial affection with Sir Robert Hamilton whose children he was accustomed to call his brothers and sisters " p. 16.

" Therefore Sir Robert Hamilton," notices Sir John Kaye, " encouraged the young maharaja when he came of age, and the chief people around him, freely to deliver their sentiments on all subjects, even though they might not be in every case, very flattering to the British Government." This enlightened and liberal principle caused the Indore Government and the Suzerein Government to know each other more closely and thoroughly as regards its wants and grievances.

" Sir Robert Hamilton," writes that great historian, " had much tenderness towards the downtrodden Native princes and Chiefs of India. He made great allowances for the evil circumstances surrounding a chief, especially in his younger days, and he conceived that it was his duty as the representative of the British government, no less than it was his inclination as a man, to be tolerant, and by toleration to encourage all that was good in a chief rather than to suppress the evil by harshness." Unfortunately for Holkar and the fair fame of England, when the mutiny suddenly broke out at Meerut, ill health drove this accomplished and large-hearted man to England. The personage who temporarily succeeded him was extremely dissimilar to him.

" Col. Marain Durand," notes Sir John Kaye, " was not tolerant ; he looked at everything through the pure crystal of Christianity ; he wanted imagination, he could not orientalize himself. He was not a good political officer because lacking sympathy, he could not make allowances." Hamilton's liberal and enlightened principle had taught the Durbar " to speak out freely to ventilate grievances, and to expound the supposed means of remedying them." But Durand could not tolerate this. A man of imperious temper, with a profound belief in the immense inferiority of the Asiatic races, he esteemed it to be the worst presumption in a Maharatta prince or noble, to openly express an opinion of his own in the presence of the British Government. And for this and some other reasons

which I cannot conjecture, 'he seems never to have had any feeling of personal kindness towards the young Maharaja.'—*History of Sepoy War*, vol. III, p. 324,5,6.

This was thus confirmed by the weighty testimony of Major Evans Bell whose profound knowledge of Indians politics of that period yields to none, and whom the Indian regard as the champion of the weak and the wronged against official interest, prejudice and oppression. "The impression of Col. Durand's character commonly entertained by his contemporaries that he was a man with whom to use a colloquialism, it was difficult to get on—a *manvais coucheur*,—a man who was intolerant of his neighbour's objects and opinions when they diverged from his own, and who has morbidly overconscious of his own merits and claims." This was exemplified clearly in his treatment with the Maharaja. During three months he had passed at Indore from his succeeding Sir R. Hamilton to the outbreak of mutiny there on the 1st June, Col. Durand had "only seen Holkar twice."—*Life of Sir H. Durand*, vol. I, p. 474 and the *Central India* p. 69, by H. M. Durand, C.S.I. "One of these visits" notices Major Bell being his formal presentation on arrival, the other having been solicited by the Maharaja, and he never invited His Highness to visit the residency." This shows the feelings he cherished for the young Maharaja and his Durbar composed of loyal, enlightened and English speaking councillors. It was quite natural that the young Maharaja could not like him. He therefore on the outbreak at Meerut wrote immediately to Sir R. Hamilton urging his return and in the meantime "bestirred himself in every possible way to prevent revolt, taking his stand in the most unequivocal manner on the side of the British." *Martin's Indian Empire*, vol. II, p. 345. He saw on his right and left, most fearful proofs of rebellion against the English domination, yet undaunted he cast his lot with the cause of the English, at no little sacrifice of his person, comfort and popularity. He knew well the resources of the State and the mighty energy of the English character and he was fully convinced that eventually the British would come out triumphant. "This shows," remarks Kaye, "that Holkar himself though



still young in years, was old enough in wisdom to have full faith in duration of our power."

On the 9th of June 1857 three weeks before the outbreak Holkar warned Col. Durand that in the event of mutiny, his own troops could not be trusted, and wisely advised that the treasury consisting of about £130,000 in specie and £240,000 in Government paper should be sent off at once to the military cantonment of Mhow instead of leaving them as a temptation on the Residency. Holkar also urged to send the English ladies into a strong military post. Col. Durand would not take this timely and sage advice, on the ground that the precautions recommended would only cause alarm. The European troops were shortly expected. In this manner from the 9th of June to the 1st of July no preparations were made to meet any sudden outbreak, though frequent warnings had been given to Col. Durand respecting it.

On the 1st of July 1857, 200 of Holkar's infantry and 3 guns, which had been stationed for some time near the Residency in compliance with the express request of Col. Durand, suddenly broke into mutiny at 8 A.M. Col. Travers with the Bhopal contingent dashed out to chastise the mutineers; but with the exception of about 8 horsemen the majority of the contingent infantry amounting to 400 fraternized with the mutineers. Only 2 guns of the said contingent were loyally worked which disabled one of the mutineers' guns, but otherwise made little impression on them. Col. Travers had no alternative but to withdraw before the mutineers whose numbers were then swelled by the rabble of the cities. But it soon became apparent that the only object which they had in view was the plunder of the Residency and not the massacre of the Europeans. Without a leader and half-hearted and without any definite object in view except the gruel of plunder, they cannonaded at random the Residency for two hours. The ineffectiveness of this cannonading was quite apparent; beyond breaking a few frames of glass it did little harm in the Residency building which according to Col. Madnor was "incapable of resisting even a kick." Besides this the only casualties were of a few Bhopal contingent horsemen and a few

Bheels and some bullocks and one sergeant were wounded. Durand hastily concluded from all these that the insurrection was general and Holkar had been implicated in it. He presumed also that his line of retreat to Mow had been cut off and therefore the lives of the Europeans males and females were in jeopardy. "At a quarter to 9 A.M., there he dropped a note to Col. Platt at Mhow for the battery stationed there which reached him at about 11 A.M. After three quarters of time only *i. e.*, at half past 10 awaiting even not the possibility of the arrival of the battery from Mhow, "Col. Durand determined to gather up his people and fly from Indore" on the ground that his line of retreat the mutineers were cutting off. Whereas remarks Major Evans Bell, "the line of retreat on Mhow was quite open, and there was no pursuit, or menace of pursuit." *Bell's letter to Durand*, p. 10. The party in the Residency consisted of 17 English persons besides 8 women and 2 children. They returned at a walk from the Residency at the rate of  $2\frac{1}{4}$  miles per hour unmolested by the mutineers. If then even a couple of hundred of the mutineers had pursued, the whole party must have been massacred. The mutineers' intention was plunder and no sooner they saw the evacuation of the Residency than they fell on the goods left behind. Dr. Charles Thomson on medical charge who was present during the attack and accompanied the retreat remarked :—"after having retired a very short distance from the Residency, the mutineers did not molest us, and during the whole of the mutiny I never saw any of the mutineers." *Governor-General's Agent's Letter to the Secretary in Foreign Department*, No. 47, 9th February 1858.

Had Col. Durand gone to the the British Cantonment at Mhow it would have been all right, but he avoided it on the apprehension that it would be attacked by Holkar.

Meanwhile the native troops in the Cantonment at Mhow were in the first excitement of the rebellion. But there was no overt rising even up to morning of 1st July 1857. Captain Hungerford received orders from Col. Platt at 11 A.M. that day to march down at once on Indore to quell the insurrection. But Hungerford had not proceeded more than half

way to Indore, when he learnt that the Residency had been evacuated, and the Resident and his party were retreating upon Lahore. So Hungerford found no alternative but to return with his battery to Mhow at about 3 P.M.

In the meantime before evening the Mhow mutineers learnt that the Residency at Indore had been evacuated. "They were encouraged to revolt by the knowledge that nothing had been done to put down the insurrection at Indore."—*Kaye*, vol. III. At night the sepoys were in open rebellion against their officers. Col. Platt and his adjutant in their vain efforts to bring back the mutineers by appeal to the standard which they had so long served were shot down from their horses. Hungerford in this perplexity hearing or seeing nothing of the common dunt, taking the responsibility on his own shoulders opened fire from his battery upon the mutineers which frightened them so much that pell mell they bolted at once for Indore where they fraternized with the Holkar's mutinous regiments. In absence of all recognized political authority at Indore, the brave Artilleryman took upon himself the diplomatic as well as the military control of affairs at Indore. He blew up the magazines in the Lines and planted guns in the embrasures of the Fort to enable him to withstand successfully a seize. "And," remarks Kaye, "he waited for orders but he waited in vain. No orders came. He wrote to Durand at Lahore—but he received no answer to his letters."—*Sepoy War*, vol. III, p. 338.

—G. L. DEY.

## A NIGHT STORM AT THE SEA-SIDE.

Sister ! hark, hark ! The storm is arising ;

Chill darkness creeps on ;

Hear the wind's low moan,

The slumbering waves to unrest enticing.

Now dirge-like they roll on the rugged shore ;

And the wild winds sweep

•O'er the foaming deep,

Tumultuous all that was calm before.

Hark again ! 'Tis only the sea-gull's screams ;

The moon 'neath the shroud

Of a thunder-cloud

Hides her face, and the land with terror teems.

Another dread sound ! Ah ! a minute gun !

Hush ! They fire again !

(Let it not be in vain !)

O'er the dark troubled sky see the lightning run.

I cannot gaze more on a sight so appalling ;

Those flashes of light,

On this Stygian night,

Seem arrows of heaven around us falling.

Bid me not sleep while the dread thick'ning sound,

That ship's tireless fire,

'Mid this tempest dire,

In rapid succession booms o'er the cold ground.

Oh, thou Eternal One ! bid the storm cease ;

Heed thou our prayer,

Make all thy care,

Check the wild winds and waves—lull them to peace.

Thy voice may all own in the thunder's deep roar ;  
Hold the lightning back,  
O'er the wat'ry track,  
Guide the poor mariner safely to shore !

\* \* \* \*

List ! the distressful gun-fires die away ;  
The thunder-cloud's past,  
A calm light at last  
Shines ; 'tis the harbinger of the young day.  
The rain trickles softly through the green trees ;  
The torrent's fierce roar  
Is heard now no more ;  
And the wild winds have soften'd to musical breeze.  
The song of the lark heralds in the glad morn ;  
Venus shines brightly,  
Dew-drops fall lightly,  
And from the east gleams the first streak of the dawn.  
Once again, sister, look ! where the tempest hath been ;  
How calm and how fair  
The sun's shining there ;  
All Nature reposes in beauty serene.  
The mariner's sorrows and dangers are o'er :  
Oh ! let us all raise  
Hearts, voices, to praise  
Him who our safety and peace did restore !  
The elements all obey His sov'reign power ;  
We too would be still,  
And yield to His will,  
That so He may bless us in life's darkest hour.

—J. E.

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## LETTER FROM PARIS.

### SCIENCE AND ART.

SCIENCE.—The "distemper" continues to rage with the young cats and dogs. Some people assert, the malady has come from America, as the turkey, tomatoes, yellow fever, heiresses—and the salt cure. The disease appears to have originally appeared in the current of the eighteenth century in Peru, arriving in France and Germany, between 1740—1748. After making the tour of Europe, it arrived in Siberia about 1783. The malady is very contagious, hence, well disinfect the Kennel and isolate the animal. It is most general in towns, and appears as a catarrh gripps. There is every reason to conclude, the nature of the distemper is microbian, hence the hope indulged in, to be able to find some preventive vaccine. It attacks man also; but we have subjected so many dogs and cats to physiological and pathological experiments, to secure our protection, that we cannot be very severe on them, out of gratitude for the services they rendered us. More; let cynophiles and catophiles rejoice, there is every hope to conclude a preservative vaccine has been found. The enemy is the coco-bacillus. It exists only in the parts of the organism diseased. So far it has not been found in the blood, the liver, the kidneys; but it has been encountered in the respiratory organs, in the mucus of the nose and of the lungs; that is to say, in those places, which are particularly the home of the scourge. There, the bacilli intended to be cultivated, must be

half an hour, and add a little phenic acid to assure its conservation. For a dog, three pounds in weight say, the dose of vaccine should be two cubic centimetres. This vaccine preserves also the guinea-pig. In Germany and America, it is hoped that all young dogs and cats will be rendered in a condition of perfect immunity to the malady—and so their owners will escape.

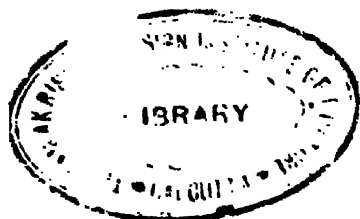
No person here ever believed in common salt being an elixir of life, a guardian for longevity. It was by misrepresenting the statements of Professor Jacques Loeb, of the Chicago University,—who protests against that manner of acting—that the imposition has been exposed. The rhythmic contractions of the heart, do not require the presence of "three groups of salts"—of sodium, calcium, and potassium; chloride of sodium alone determines the rhythm—they only prolong and regularize it. If salt is so necessary to the human organism, the latter absorbs all that is necessary with the aliments consumed. Professor Janssen, director of physical astronomy at Meudon, has long been famous for his experiments upon oxygen. His views on the luminous eccentricity of the new star *Persée*, were worth knowing. Well, he admits he has no theory to put forward; but he thinks it strange that oxygen, which plays so important a part in the upholding of life on the surface of the earth, and no doubt on the other planets of our system, should be absent in a star containing its body, as shown by the spectroscope, many substances of a terrestrial character. It is permitted to conclude or infer, that oxygen, in reason of the high temperature of the solar globe, exists in a dissociated state. When the temperature would fall, the oxygen would take its normal property and unite with water, producing conflagration and the contrary, alternately.

ART.—The Salon of the Lady Painters—is not an artistic event. There is more talent expended in the least of the Club Shows, than in 970 of the exhibits of the Salon of the Lady Painters; aye more than in the neat artistic societies. Amateurs abound, and their deficiency of the artistic qualities is very evident. Would it be heretical to assert that woman is not made to paint, not that she lacks the disposition more than man, but because she has not the time that men have, to devote all her first youth to it entirely. Young lady, she has a vocation

which dominates all others—<sup>o</sup>marriage. Then affections, the duties of family, hold her, independent of the duty to find a husband. The study of art absorbs only her leisure; she finds it impossible to follow other thing than lectures; she attends these once or twice a week; she picks up what technical knowledge she can; traces the outline of a flower; to wash more or less adroitly a water color; designs badly, does not place objects with precision, and with difficulty constructs a figure. The only women painters whose works attract the eye, are those ladies who have labored like man, in the great art work-shops, where the professors are real masters, who will exact the daily attendance of the students and their continual assiduity. In the *Grand Palace* there were 300 pictures, and there was not among them any that could be honestly described as paintings; and these are contributed by a group of five or six ladies; Mlle. Bertin, exposed a vigorous portrait, well constructed, and strong and harmonious in colour. Madame Garnier's portraits—one man and two women—were excellent. In pastels, Mme. BClande had some vibrant studies of flowers.

L'Art Nouvean has not realized all the results expected; the efforts of the artists have not yet attained to the formation of a definite style; at best, they have produced here and there, some original works that mark progress. At the late Exhibition, Austria and Germany displayed a number of pieces of the *art nouveau*, only they were disguised French out-puts. It is time for France to return and appreciate a more just value of things, and not to lapse into the fatal tendency of belittling. There are creations not well presented. In the multitude of things exposed, the public was disgusted at the chaos of ideas; later on the idea became clearer that an idea or a plan ran through the maze. It wanted only to be correlated. There is furniture of the reign of Louis XVI full of real and profitable study, and in the Exhibition of 19 rue Conmartin there are objects in industrial art, that prove France is commencing to waken up.

F. C. .





*THE AKBARI MOHUR.*

Among the crowned heads occupying the throne of Delhi in the Mahomedan period Akbar had a place in the heart of his Hindu subjects owing to his pious acts, his policy, amiability and many commendable traits of character uncommon to his predecessors or successors. His conciliatory policy towards the Rajputs and a liberal religious view will be remembered throughout ages. He encouraged works of art and was a great lover of music and painting. He could appreciate merits of qualified men and showed due respect to religious men of all creeds. Hindu sages had access to him. He allowed them to form his acquaintance and he would pass hours together in their society on interesting topics. Many superstitious Hindus believed that in a previous life Akbar had been a Hindu.

Once on a time he rode out in the forest in the neighbourhood of his capital accompanied by his Prime Minister and some officials on a hunting excursion. The excitement of the chase took him to a considerable distance. Feeling thirsty he ordered his companions to procure water, if possible. They dispersed in quest of pond, stream or any other source wherefrom to draw the refreshing liquid. He waited for a long time but none returned. He now advanced a little way off and a human habitation broke in upon his view. It was a low thatched hut resembling a woodman's shelter temporarily built in the roughest fashion. In spite of its forbidding aspect, the Emperor advanced up to the entrance for he was actuated by dire necessity. He touched the door; it flew open and he found a venerable old man seated within. His eyes were closed and he appeared to be wrapped in deep meditation. The Emperor stood awhile gazing at the ascetic and wished to speak to him but could not. Presently he heard a sigh, then the venerable man opened his eyes, looked at the intruder and made a sign with his forefinger for him to

be seated. Akbar sat down without a word. The ascetic said, "you are thirsty, but a Mahomedan cannot use my earthen water-pot. Here is water, use your palm and slake your thirst." Thus saying he took a spearlike iron rod (his trident) thrust its end into the earth and the next instant took it out, and lo! behold! jets of pure water spurted out as from a spring. Akbar joined his open palms and drank a sufficient quantity to his heart's content. He was now requested to leave the hut which he did but not without craving permission to visit him from time to time to pay his respects. The ascetic nodded an assent and again closed his eyes. The Emperor did not speak of this occurrence to his companions whom he found waiting at a little distance with water drawn from a pond. The party then made for the capital. Akbar afterwards visited him alone three or four times a year and an intimacy grew up between them, but the ascetic did not let the Emperor know his name. Although he went there disguised as an ordinary person, his rank was not unknown to the old man. He would sometimes request the sage to inform him the result of some scheme that had been set on foot, and when the prediction proved to be correct the latter rose still higher in his estimation. Afterwards the Great Moghul proposed that the sage should remove to a house in the imperial city near the palace. This was objected to on the ground of disturbance in religious duties. However, at last the Emperor managed to elicit an assent and the old man came to occupy a house in the midst of spacious ground surrounded by a high wall. Henceforth Akbar saw him daily at stated times and passed many hours in agreeable conversation with him.

One day as they were seated in a room on the second floor of the house and discoursing gaily, an old vulture was seen attempting to carry off a hind leg of a dead ox on which a large number of carnivorous birds were feasting. The vulture flew up with the booty but soon let go its hold upon it. Again and again it tried to take it away but still in vain. The Emperor and the sage watched it and the latter inadvertently said, "It is a pity that thou canst not manage to fly with it—but no wonder for thou art too old for it." Akbar caught at the words and requested an explanation. The sage tried to evade an answer but the keen Moghul insisted upon making out the

trend of the expression. At last the sage said that it would cost him his very life to satisfy the Emperor, who however did not believe in this and went on pressing him with questions. The sage then commenced telling him the following account. He said, "the expression you caught was meant for the vulture. He and another of his species were once great friends and very powerful. When the great Kurukshetra War was fought, they both carried away one hand of Bhagadatta with gold ornaments on it weighing several maunds. Then another hand also was thus carried away by the two. They feasted upon the hands on the summit of a mountain inaccessible to man or beast. Many years after the war one of the vultures died, but by the grace of God the next birth saw him a man and he remembered his past lives. Now it has perhaps been guessed by your Imperial Majesty that it was none but myself. Remembering the occurrences of past life, I went to the forest and determined to pass my days in communion with God. I am old and have a few years more to live so that I do not repent for the information you have constrained me to furnish you." The monarch asked, "can you point out the exact place where the bones of the hands had been left together with the golden ornaments which were probably not removed by any body since it was inaccessible to man?" "Yes, I can," said he, "but you are rich and do not, perhaps, wish to have the gold, an immense quantity of which is at your command."

"I think I should see the ornaments to corroborate the account you have just now given me and, therefore, I would that you help me in obtaining possession of them."

"The ornaments are now below the surface of the ground. It will require some days to dig them out."

"No matter," said Akbar, "I shall have the summit worked for them, so please show me the place."

"Still doubtful" replied the ascetic petulantly, "very good, know then that the gold is as pure as possible and no monarch can boast of possessing any quantity of the exact quality."

The Emperor employed many men to work the summit of the mountain which was fixed as the proper place by the sage, and the pick-axe of one of the workmen came in contact with a hard object and produced a metallic sound. The pious man

now seemed pale and weak. He requested that he might be taken to a place of rest so that he might pass off quietly. This was done and he expired, thus proving his truthfulness. Akbar then had him interred in a sacred place and a monument erected in his memory on the spot.

In a month the workmen dug out four rings of gold appearing like iron. These were rubbed clean and found to weigh many maunds. The gold was pronounced the purest of its kind. Akbar had the quantity coined into mohurs and presented several pieces to his friends and officials of the highest rank. Tradition says that these mohurs are objects of special request among the Hindus who take great care to preserve them, for it is believed [that poverty never visits wherever one such coin exists.

L. M. M.

### *THE POVERTY OF FAMINE-STRICKEN INDIA.*

In the reports published of the Indian National Congress lately assembled at Lahore, the President, in his opening address severely arraigns the Government of India for its policy of "Drift and Patches" in dealing with the ever-increasing poverty of the masses. Nowhere does this policy of "Drift and Patches" stand out more clearly than it does in the most important matter that comes within the province of every well regulated Government. I mean Currency legislation.

All India most gladly bears witness to the unflagging zeal, energy and devotion to duty of the officers of the Indian Government with the Viceroy in the van during the late terrible famine which so severely taxed the powers of Government even when assisted by the unstinted Christian Charity of England and America. However I need not dwell on that point further than to remark that the terrible affliction, which has been so generously and valiantly met, was aggravated far beyond the experiences of all former Famines by the ever-increasing poverty of the masses, which clearly points to the inference that India is becoming poorer and poorer and therefore far more unable to meet every recurring famine. In fact, so far as the agricultural classes are concerned, every local failure of crops and the least rise in prices of food grains are now aggravated into a famine more or less severe, and mark, this is in the face of the enormous extension of Railways and other facilities for the distribution of food from centres of plenty to those of scarcity, during the past 40 years, and the enormous extension of canal irrigation for the production of crops in almost every province of India. All these considerations go to show that the late famine was more properly a money famine than a food famine. Although the crops had failed throughout great part of Western India there was plenty of food in other districts and plenty of facilities for transporting it, but the people

were too poor to avail themselves of it, even at reasonable prices. The crops having failed the people had no reserve of savings to fall back upon because for years they had been living from hand to mouth without any reserve to meet such a calamity as even a partial failure of crops, and there must be some cause for this, and it behoves such self-constituted leaders of the people as the *soi-disant* National Congress, to find out this cause and then call on the Government to find a remedy for the evil.

I now beg to call the attention of the leaders of the National Congress to the fact that so far as I have seen the reports of their deliberations and resolutions, I fail to see a single indication of any attempt to find out the reason of the admitted great increase of the poverty of the agricultural class. Surely, if the National Congress represents the masses of the people, some one of its members ought to be able to point out the cause of the ever-increasing poverty of the people, and when the cause is discovered let the congress call on the Government to find a remedy.

It is admitted by all who have studied the customs of the masses of India, that what Savings Banks and other kindred Institutions are to the poor in England, the custom of converting their savings, during years of plenty, into silver ornaments for the adornment of their wives and children—the most popular mode—has been to the people of India.

Now in all the resolutions of the Congress that I have seen, I fail to find any attempt to enlighten the Government on the great injustice done to the poor by the loss of their savings in silver ornaments by the introduction of a Gold Standard for India.

The Government of India is, in a great measure, a foreign Government, and for that very reason it is often driven to a policy of "Drift and Patches" till it finds out a proper course in which it can safely go full steam ahead, and instead of carping at this cautious policy I consider it the duty of such a body as the National Congress pretends to be, to point out to the Government of India when and where it is "Drifting" on treacherous currents. I may be wrong, but I hold that a Gold Standard Currency is as yet, unsuitable for India and that our late currency legislation which was for so many years preceded by the policy of "Drift" for which the Government of England was more responsible than that of India, is in a great measure at the root of the ever-

increasing poverty of India which, year by year, is depriving the people of their power of resistance to every recurring famine. On this subject, if the National Congress can lay any claim to represent the people of India, surely some one of its members ought to have been in a position to lay some facts before the Government, comparing the prices realised for their silver ornaments by the famine stricken poor of the famine of 1899 and 1900 with that of the great famine which devastated the Madras presidency in 1877 and 1878 when silver ornaments to the value of several crores found their way to the Government mints whereas during the late famine the hoarded savings of the poor, by reason of our currency legislation and our Gold Standard, became the prey of the covetous extortioner.

The evils brought on the poor of India by our late alteration of the Standard of Value are but imperfectly understood even by the supporters of the Gold Standard. One finds the alteration of our Indian Standard continually compared with the alteration of the Standard and the closing of the mint to the free coinage of silver by the Government of France. But those who use this argument overlook the fact that the Silver Currency of France still maintains its value as compared with gold, but not so in India. When the great volume of India's debt to England was contracted, the English sovereign was worth only ten rupees, but to-day India has to pay fifteen rupees for a sovereign, because by the policy of "Drift" by the Government of England India's Silver Standard was allowed to depreciate 50 per cent. as compared with gold and the attempt to now saddle India with an appreciated Gold Standard at fifteen rupees per sovereign is a gross injustice to India.

Has any Member of the National Congress ever tried to study this point, and to show who pays the difference of 50 per cent. on any appreciated Gold Standard? The Government of England rather than that of India, has decreed that India shall pay fifteen rupees for what she formerly paid ten. Or, in other words, the Indian Agriculturist must now produce 15 maunds where ten formerly sufficed to pay his debt, under India's Silver Standard of thirty years ago, and our agricultural classes cannot do so and never will be able to do so unless the Governments of England and India can decree that two and two are equal to six instead of four.

In his opening address the Chairman of the National Congress is reported to have stated that the Viceroy in Council lately computed the gross annual value of the agricultural produce of India at four hundred crores of rupees, giving a gross annual income of twenty rupees per head of the agricultural population. From this scanty income one and a half rupee goes to pay the land assessment and a further one and a half to pay indirect taxes, leaving the agriculturist seventeen rupees per annum for food and clothing. Ye Lords and Commons of England who have imposed a Gold Standard on India, think of this. The agricultural class of India have under twenty-three shillings per annum per head for food and clothing, how can they stand against famine? It is surely high time that the Brewers, the Distillers and the other Capitalists of England who have done so much to impose an appreciated Gold Standard on India ought to be called on to institute a full and independent enquiry into the economic condition of the Famine Stricken Agriculturists of India. If such an enquiry is carried through by thoroughly independent men who will not be blinded by plausible sophistry and humbug, it will be found that the deviation of India's Standard of Value and the forcing of an appreciated Gold Standard on India against the desire of the people is at the root of the poverty of India's agricultural masses.

The net result of the Government scheme for getting a favourable rate of exchange for remittances to England has been to saddle the Indian producer with an additional tax of from 25 to 55 per cent. on Indian exports alone, without taking into consideration the great injury done to the internal trade of the country, or the enormous and unjust loss thrown on the Native Princes and the great Native bankers and others who owned large stocks of uncoined silver.

Throughout our late currency legislation one fundamental point in political economy has been entirely overlooked, namely, that, so far as the coinage of a country is concerned, the duty of Government is merely to assay all bullion brought to the mints for coinage by the Bankers, Merchants and Traders of the country and to return the value of such bullion in coined money. No Government has a right to close its mints to the free coinage of its legal standard of value or to say that the



currency is either deficient or redundant. That is a question solely for the Bankers, the Merchants and the Traders to consider. If they do not require money they will not take bullion to the mints to be coined.

It is reported that the year 1900 closed with only five crores and thirty seven lakhs of silver coins in the Government Reserve Treasuries as against eleven crores of gold. Now one is tempted to ask what is the use of all this hoarded gold which is almost as much withdrawn from the currency of India as if it were sunk at the bottom of the Bay of Bengal.

The commerce of India requires silver rupees in circulation and not gold sovereigns withdrawn from circulation. Of what use is this gold to the great mass of the people of India who cannot command more than half a crown per month per head for food and clothing?

Financing of this sort is surely something PRODIGIOUS  
is the opinion of

BRAHAMINI BULL.

## THE RUINS OF GOUR.

## III.

No one sailing up from Soo'y, and passing so near the spot, should omit to see the ancient, the historic, and the most interesting of all places in Bengal—Gour, which stand upon the opposite bank, and is but half a day's journey. Desolate as it is now, it is invested with the associations of a thousand years, with reminiscences of the *Pala* and *Sen* Rajahs and of Mussulman Princes till near the end of the sixteenth century. The city of Deva Pala and Mahindra Pal, of Adisura and Bullala Sena, offers a fair field of archeological investigation. No very ancient remains are said to exist there, but this is an assertion made, we think, without proper and sufficient inquiries.

Much uncertainty exists as to the origin of Gour. In the opinion of Rennell, "Gour, called also Lucknouti, the ancient capital of Bengal, and supposed to be the *Gangia Regia* of Ptolemy, stood on the left bank of the Ganges, about twenty miles below Rajmahal. It was the capital of Bengal 730 years before Christ, and was repaired and beautified by Humayoon, who gave it the name of Jannateabad, which named the part of the Circar, in which it was situated, it still bears." No doubt, the antiquity of Gours stretches back many a century, but it cannot be believed to extent to so remote a period as the eighth century before Christ. Buddha would then have most likely visited it on his way to Kooch Behar, and the fact would have been mentioned in Buddhistic writings. The Mahabharata does not speak of it as having been seen by the Pandava brothers in their peregrinations. The Puranas speak of Bengal under the name of *Buogo*, and not of Gour, by which it is subsequently called. Ptolemy's *Gangia Regia* must refer to some other place and not to Gour. Fattian visited India in the beginning of the fifth and Hoven Tsaug in the early part of the seventh century, and they do not speak of Gour. The date assigned

by Wilford—A.D. 648, seems to be the most probable period when Gour was founded on the independence of Bengal from the dominion of Magadha. Bengal, called by Akbar, the *paradise* of the countries, appears to have first had its own overleigns on the fall of Andra dynasty in the middle of the seventh century. True, that the Mahabharata speaks of a king of Bengal but he went to the Great War as an ally of the king of Magadha. It was not till the time specified by Wilford that Bengal had its independent kings, and Gour became the capital of those kings. If copper tablets and stone columns do not perpetuate falsehoods, it is now more than a thousand years past, since from the capital of Bengal, the 'richest province of India with the most pusillanimous Hindu population,' that warriors issued forth, and war-boats sailed up the Ganges, to bring Kamrupa on the east and Camboja on the west, and Kalluga on the south, to acknowledge the supremacy of its sovereigns. It is doubtful whether any vestiges of this most glorious period in the history of the Bengalees, can now be found in Gour. From an inscription upon a temple of Buddha in Benares, it is seen that a Pala Raja was reigning in Bengal in the year 1026. The overthrow of that dynasty by the Senas, the conquest of Benares by the Rahtores, the destruction of Sarnath, and the ascendancy of Shaivism, are all events that seem to have occurred within a few years. Probably Adisur established himself on the throne of Gour about the same time that Anangpal II. retired to and rebuilt the capital of Delhi. Kanouj had been abandoned by the Tomaras for Burri, and did not flourish again under the Rahtores till about the year 1050. It must have been subsequent to this that Adisur, finding no worthies among the illiterate and heretic Brahmans of Buddhist Bengal to celebrate his *Yojna*, had sent to invite five orthodox Brahmans from Kanouj. Ballala Sen, commonly supposed to be his son, but really his great-great-grand son is found on reliable authority to have been reigning in 1097. The son and successor of Ballala was Luchman Sena, who is said by the Mahomedan historians to have 'greatly embellished the city of Gour, and called it after his own name Lucknonty, or Luchmana-vati.' His grandson Luchmaniya, however, held his court at Nuddea, when he was driven by Buktihar Khilligy, under whom Gour once more became the capital of Mahomedan Sovereignty in Bengal.

Of Hindu Gour, probably no more traces exist than in the *Hindu figures and inscriptions* found in the ruins of mosques built with the materials of Hindu temples destroyed to assert the superiority of Islam. Forty years after it had fallen into the hands of the Mahomedans, Minajuddin Jowzani, author of the *Tab-kat-i-Nasiri*, writing on the spot, has left this on record:—The writer of this work arrived at Lucknouti in the year 641 and visited all the religious buildings erected by the Prince Hissam Addeen Avuz. Lucknouti consists of two wings, one on each side of the Ganges: the western side is called Dal and the city of Lucknouti is on that side. From Lucknouti to Naghore (in Beerbhoom) and on the other side to Deocote, a mound or causeway is formed the distance of ten days' journey, which in the rainy season prevents the water from overflowing the lands: and if this mound did not exist, there would be no other mode of travelling nor of visiting the edifices in the neighbourhood but in boats. Since his time, in consequence of the construction of the causeway, the road is open to everybody.

Under the Patans, Gour had attained the size of 'twenty miles in circumference,' and was enclosed by 'a wall sixty feet high.' It had 'two millions of inhabitants,' and was the populous capital of the most populous province in the empire. The streets were 'wide enough,' but 'the people were so numerous that they were sometimes trodden to death.' They had certainly no street like the Chowringhee, and in ancient Gour there were no other wheeled carriages to run over a man than the *Ekka*, the accidents on the road therefore must have been owing to a bad police. But the opulence of the people seem to have exceeded that of the nobility of modern Calcutta. The rich of Gour are said to have been 'used to eat their food from the golden plates' which are not yet seen on the tables of any European or native. The city was adorned with many stately mosques, colleges, baths and caravan-serais. So immense was the number of its edifices that 'a tax of Rs8000 was annually levied for permitting bricks to be brought from Gour for buildings in Moorshidabad.' These bricks were 'enamelled.' In this state of grandeur it rivalled Delhi, and was at one time the first city in the empire. The 'mosque, baths, reservoir, and caravan-serais, distinguished by the name of Jellaly,' were constructed by Sultan Jelaluddin in

1409. The fortification round the city were built by Nasir Shah in the middle of the fifteenth century. The *Soona Musjeed* or the Golden Mosque, and the *Kudum Roosul*, or the Footstep of the Prophet, were erected by Nusserit Shah in the years 1526 and 1562.

Humayoon was so pleased with Gour that he changed the name of that city into *Jennetabari*, or the city of paradise, and spent in it 'three important months in luxurious gratification'. The dread of the Moghul name was then so great to the enervated people of Bengal that Shere Shah fled on the approach of Humayoon, the gates of Gour were then thrown open to him by the inhabitants and Bengalee mothers, abbreviating his name into *Hooma*, ever afterwards made use of it to awe their children into silence and sleep. It is now just three hundred years, when Gour abandoned for its unhealthiness, and the capital was removed to Tandah. Then happened the invasion of Bengal by Akbar under the command of Monnim Khan, and the wars waged in that period between the Moghuls and the Patans are yet immixed in the *Mongal Patan* game that form the diversion of the women of Bengal to exercise their martial propensities, albeit the wives and daughters of the most unwarlike nation upon earth, in the moves and manœuvres of a Moghul or Patan general. Monnim Khan had heard much of the ancient and deserted city of Gour. He went to view it and was so much delighted with the situation and its many princely edifices, that he resolved to make it the seat of government again and removed there with all his troops and officers from Tandah. But whether owing to the dampness of the soil, the badness of the water or the corrupted state of the air, a pestilence very shortly broke out amongst the troops and inhabitants. Thousands died every day; and the living, tired of burying the dead, threw them into the river without distinction of Hindoo or Mahomedan. The governor became sensible of his error, but it was too late. He was himself seized with the contagion and at the end of ten days bade adieu to this transitory world. This was in the year 1575 from which commenced the ruin of Gour.

"No part of the site of ancient Gour," says Rennel, "is nearer to the present bank of the Ganges than four miles and a half; and some parts of it which were originally washed by that river, are now twelve miles from it. However, a small stream that commu-

nicates with the Ganges, now runs by its west side, and is navigable during the rainy season. On the east side, and in some places within two miles, it has the Mahananda river which is always navigable and communicates also with the Ganges. Taking the extent of the ruins of Gour at the most reasonable calculation, it is not less than fifteen miles in length (extending along the old bank of the Ganges), and from two to three miles in breadth. Several villages stand on this part of its site, the remainder is covered with thick forests, the habitations of tigers and other beasts of prey; or become arable land whose soil is chiefly composed of brick-dust. The principal ruins are a mosque lined with black marble, elaborately wrought; and two gates of the citadel, which are strikingly grand and lofty. These fabrics, and some few others, appear to owe their duration to the nature of the materials, which are less marketable, and more difficult to separate, than those of the ordinary brick buildings; which have been, and continue to be, an article of merchandise and are transported to Moorshidabad, Malda, and other places, for the purpose of building. These bricks are of the most solid texture of any I ever said; and have preserved the sharpness of their edges, and smoothness of their surfaces, through a series of ages. The situation of Gour was highly suitable for the capital of Bengal and Behar, as united under one government: being nearly central with respect to the populous parts of those provinces; and near the junction of the principal rivers that compose that extraordinary inland navigation, for which these provinces are famed; and, moreover, secured by the Ganges and other rivers on the only quarter from which Bengal has any cause for apprehension.

The axe and the plough have been at work during the last fifty years to reclaim the jungle, the forest, and wastes of India. But it is doubtful whether they shall ever be applied to clear the wilderness that has formed on the site of Gour, and attracts only sportsmen for tiger-hunting and pig-sticking. The antiquary cannot be expected to carry on his researches amid the haunt of wild beasts and snakes—in the abode of pestilence and death.

"Where giant weeds a passage scarce allow

To halls deserted, portals gaping wide:"

though few spots can be more interesting than the one on which stand the hoary and dear ruins of the magnificent monuments of Gour. The author of the *Ryas Assulateen*, written in 1787-8,

took considerable pains to ascertain his dates by visiting Gour, and reading the inscriptions on the different buildings. Sir Charles Wilkins, Librarian to the East India Company, published a set of engraving of the ruins of Gour. There is also a correct plan of the city deposited among the records of the India House. Of late, the ruins of Gour were shewn in a photographic exhibition.

Three causes—the removal of the capital, the desertion of its old bed by the Ganges, and the unwholesomeness of the region—have contributed to turn Gour into a wilderness. "It is impossible to pass it", says Heber, "without recollecting that what Gour is, Calcutta may any day become, unless the river in its fresh channel should assume a fatal direction, and sweep in its new track our churches, markets, and palaces (by the way of Lall Diggy and the Balliaghautta) to that salt water Lake which seems its natural estuary." This is a sad homily for our house-owners and municipal debenture-holders.\*

I could not help feeling some regret that I was to pass so near the ruins of Gour without visiting them, though by all accounts, they are mere shapeless mounds, covered with jungle, and haunted as usual, by snakes and wild beasts. Yet the great antiquity of the place, which is said to be mentioned in the oldest Hindu Poetry, its size, which seems almost to have rivalled Babylon or Nineveh, and the circumstances which led to its abandonment, are all striking.

It was not in the battle, no tempest gave the shock the same mighty river whose active powers of destruction we witnessed yesterday; by a different process turned Gour into wilderness. The main advantage of its situation was, that the Ganges rolled under its walls; two hundred years ago the Ganges deserted its old bed for that which it at present occupies, six or seven miles south of the former, and Gour began to decay. The Governors of Bengal and Behar deserted for other residences and

"Now pointed at by wisdom and by wealth,  
Stands, in the wilderness of war, Masar!"

It is impossible to pass it without recollecting that what Gour is, Calcutta may any day become, unless the river in its fresh channel should assume a more fatal direction and sweep in its new track our churches, markets, and palaces (by the way of Lall Diggy

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\* (Babu Bholanath Chandra's *Travels of a Hindu*, pages 86-91, Vol. I. London edition, 1869.)

and the Balighatta) to that salt water Lake which seems its natural estuary. The length of the ruins of Gour, as marked on Rennell's\* map, is 18 miles, and their breadth six.†

Jennutabad is a very ancient city, and was once the capital of Bengal. Formerly it was called Lucknowti and sometimes Gour, the name it now bears, was given by the late Emperor (Humayoon). Here is a fine fort, to the Eastward of which, is a large-lake, called Chuthaputha, in which are many islands. If the dams break during the heavy periodical rains, the city is laid under water. To the northward of this Fort, at the distance of a cosse, is a large building, a work of great antiquity, where there is a reservoir of water called Penzbarry, which is of a very noxious property. It was usual when a criminal was capitally condemned, to confine him in this building, where, being allowed no other drink than this water, he expired in a very short time, but His Majesty (Emperor Akbar) has ordered this punishment to be discontinued.‡

THE RUINS OF GOUR (the name of the ancient capital of Bengal), are situated in the district of Dinajepur, a few miles to the south of the town of Malda, and are now mostly overwhelmed with reeds, and the trees of old fruit gardens become wild, and intermixed with palms. By Abul Fazel, in 1582, it is described as follows:—"Jennutabad is a very ancient city, and was once the capital of Bengal. Formerly it was called Lucknowty (Lakshmannavati), and sometimes Gour. The present name, Jennutabad, was given it by the late Emperor Humayoon. Here is a fine fort, to the east of which is a fine lake, called Chutteah Putteah in which are many lakes."

The ruins of this town extend along the bank of the old Ganges, and probably occupy a space of 20 square miles, which, as Indian cities are usually built, would not contain any very enormous population. Several villages now stand on its site, and eight market places, sufficiently contiguous to form a town, have been estimated to contain 3,000 houses, many of which are of brick, procured from the debris of the ancient city. Some progress has

\* Major James Rennel, Surveyor-General to the East India Company, author of the *History of Hindoostan*.

† Bishop Heber's *Narrative of a journey through the North Western Provinces*, Vol. I.

‡ Francis Bacon's Translation of *Ayzen Akbery*, 1600, page 8. Vol. II.



also been made in bringing the surface, under cultivation, but the undertaking is much impeded by the great number of dirty tanks, swarming with alligators, musquitoes, and all sorts of vermin, and choked up with pestilential vapours. The soil is of extraordinary fertility, and well suited for the mangoe and mulberry. The principal ruins are a mosque built of a black stone, called by former visitors marble; but Dr. Francis Buchanan considered it to be the black horn blede, or indurated poststone, as he could not discover one piece of marble, either of the calcareous or of the harder kind. The bricks, which are of a most solid composition, have been sold and carried away to Malda, and the neighbouring towns on the Mahanunda; and even Moorshedabad has been supplied with bricks from this mass. The situation of Gour is nearly central to the populous part of Bengal and Behar and not far from the junction of the principal rivers which form the excellent inland navigation. Lying to the East of the Ganges, it was secured against any sudden invasion from the only quarter whence hostile operations might be apprehended. No part of the site of the ancient Gour is nearer to the present bank of the Ganges and four miles and a half, and some parts which was originally washed by that river, are now twelve miles from it. A small stream that runs past it communicates with its west side, and is navigable during the rainy season. On the eastside and in some places within two miles, it has the Mahanunda river, which is always navigable, and communicates with the Ganges.

The name of Gour is apparently derived from *Gur*, which both in the ancient and modern languages of India, signifies raw sugar, and from the Sanskrit term for manufactured sugar (*sarkara*) are derived from the Persian, Greek, Latin, and modern European names of the cane and its produce. Gaura, or as it is commonly called *Bungala*, is the language spoken in the country of which the ancient city of Gour was the capital, and still prevails in all the district of Bengal, excepting some tracts on the frontier; but it is spoken in the greatest purity throughout the Eastern or Dacca division of the Province. Although Gaura be the name of Bengal, yet the Brahmaus who bear that appellation are not inhabitants of Bengal, but of Upper Hindoostan. They reside chiefly in the province of Delhi while the Brahmaus of Bengal are avowed colonists from Kanauj.

When Mahommed Bukhtyar Khillijee conquered Bengal in A.D. 1204, Gour was then a place of vast extent, and being selected by the commander for his chief station, soon attained a still greater magnitude. The last Hindu Sovereign, named Rajah Lakshman-yah, held his court at Nuddea, until expelled by the followers of the new religion. On the establishment of a Mahomedan dynasty, independent of Delhi, the seat of Government was transferred to Purruah,\* on which event Gour appears to have suffered indiscriminate dilapidation. In 1535 the Emperor Humayou, when in pursuit of Shere Khan, the Patan (by whom he was afterwards expelled) took Gour, it was then described as the capital of Bengal. Ferishta says that the seat of Government was afterwards removed to Tanda or Tangra, a few miles higher up, since which period, although the city does not appear ever to have sustained any signal calamity, it progressively declined to its present state of desolation.

Gour† or Lucknowti‡ is a ruined city in the British district of Maldah, presidency of Bengal. It is situate on a range of considerable eminences, extending along the east or left bank of the Bhagirathe, a water course formerly the main channel of the Ganges, but now containing a small portion only of its stream. The best description of this vast monument of the industry and resources of India at a remote period, is that given by Rennell,§ who visited the place. "Taking the extent of the ruins of Gour at the most reasonable calculation, it is not less than fifteen miles in length (extending along the old bank of the Ganges), and from two to three miles in breadth. Several villages stand on this part of its site; the remainder is either covered with thick forests,¶ the habitations of tigers and other beasts of prey, or become able land, whose soil is chiefly

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\* A town, 12 miles north from the ruins of the ancient Gour. In A.D. 1353, this was royal residence, the capital of Hyas, the second independent sovereign of Bengal, at which time it was besieged and taken by the Emperor Firoze. During the reign of Raja Ganesha, a Hindu monarch of Bengal, who died in 1392, the city was much extended, and the Brahminal religion flourished;—but Purruah was in its turn deserted, for on his son's becoming a convert to the Mahomedan faith, he removed the seat of Government back again to Gour (*Stewart's Bengal, Rennel's Travels, Hamilton's Hindoostan.*)

† Gour of Colonel Shakespeare 1: 53; Gour of Wilson's *Sanskrit Dictionary* p. 302; Gour of Briggs's Index; Gour of Rennell's *Memoir on the Map of Hindoostan* p. 55; Gour of Elliott's *Supplement to Glossary*, 355.

‡ East India Company Manuscript document.

§ Rennell's *Memoir of the Map of Hindoostan* p. 55.

¶ Rennell's *Memoir of the Map of Hindoostan* p. 55-56.

‡ Tennant's *Indian Recreations*, II, p. 128.

composed of brick-dust. The principal ruins are a mosque, lined with black marble elaborately wrought, and two gates of the citadel, which are strikingly grand and lofty. These fabrics and some few others, appear to owe their duration to the nature of their materials, which are less marketable, and more difficult to separate, than those of the ordinary brick buildings which have been, and continue to be, an article of merchandise and are transported to Moorshidabad, Maldah, and other places, for the purpose of building. These bricks are of remarkably solid texture, and have preserved the sharpness of their edges and smoothness of their surfaces through a series of ages. The situation of Gour was highly convenient for the capital of Bengal and Behar as united under one government, being nearly central with respect to the populous parts of those provinces, and near the junction of the principal rivers that compose that extraordinary inland navigation for which those provinces are framed; and, moreover, secured by the Ganges and other rivers on the only quarter from which Bengal has any cause of apprehension." The beautiful minaret,<sup>1</sup> ninety feet high and twenty-one in diameter, yet remains, surmounted by an open cupola, accessible by internal stairs, and affording a fine view of the surrounding country. There are also some mosques in a state of decay, but still retaining traces of their original architectural excellence. Of these the most worth notice are the Sonatala Masjid or golden mosque; the Chota Sonahila Masjid or small golden mosque; and the Kadam Rosul, to which votaries throng in the belief that it contains the impression on stone of the footstep of Mahomet, the founder of Islam. Of the numerous bridges formerly traversing the water courses in and about this wonderful collection of dwellings, one only remains. So vast has been the quantity of building materials drawn from those ruins, as to give rise to a specific phrase\* in the fiscal language of India. Their further abstractions has been prohibited, and measures have been taken for arresting<sup>‡</sup> the destruction of the interesting antiquities in the vicinity of the ancient capital of Bengal. Splendid views of the most striking

<sup>1</sup> Robert's *Scenes and Characteristics of Hindoostan* II, 274.

\* *Kinmat Khest-Gour*, "price of bricks of Gour," "a shouladary (Glossary et Supra. 544) impost, established by Aliverdy Khan, to defray the expense of conveying away bricks from the ruins of the ancient city of Gour."

<sup>‡</sup> Bengal public description. 3, Nov. 1852.

of those objects have been given by Daniel.\* Among the ruins are several neglected tanks swarming with alligators; and the dense damp jungles, overgrowing the more depressed parts, are infested with various kinds of snakes, amongst which the boa-constrictor has been killed above twenty feet in length. In the time of Abul Fazl, in the latter part of the sixteenth century, there was here a great fort, to the East of which was a lake of considerable extent; and Tieffenthaler states† that it was surrounded by an earthen rampart twenty ells high, and so broad at the top, that horses, elephants, and waggons, could move along it without difficulty: Gour is probably a place‡ of great antiquity; the researches of Wilford,§ however, do not appear to establish it as of any great importance until A.D. 648, when its chief became independent, on the fall of the previously paramount sway of Magadha. The chiefs of Gour from that time were powerful, until the reign of Lakshmana Sen, from whom it probably received the name of Lucknowti, by which it is frequently mentioned in history. In 1202 the city was taken, and Lakshmana driven into flight by Bakhtiyar Khiliji,¶ a commander subordinate to Kutubuddin Eibak, Viceroy of Delhi, for Shahabuddin, monarch of Ghor, in Afghanistan. It was in A.D. 1212 made the capital|| of the kingdom of Bengal, by Ghiyasuddin, who built there a fine mosque, a college, a caravanserai, and made numerous embankments to protect the city against inundations. About a century and a half later, the seat of government\*\* was transferred to Panduah or Pornya,†† but restored to Gour in 1409 by Jalaluddin. Nasir Shah, in 1450, surrounded it with the vast rampart of which the extent may be still traceable. In A.D. 1536, Sher Shah, the Putan rival of Humayoon, having overrun‡‡ Bengal,

\* Antiquities of India, part II. No. xi, and Oriental Scenery vol. I. No. iv.

§ Ayen Akbery (Goldwip's edition) Vol. II. p. 11.

¶ Beschreibung von Hindustan vol. I. p. 325.

\* Now, as quoted by Rennell, (Memoir of the Map of Hindoostan p. 55) states that it was the capital of Bengal 730 years before the birth of Christ but his accuracy is to be little depended upon.

† See also Elliot, Supplement to Glossary, pp. 353-354.

‡ Asiatic Researches vol. ix, p. 112.

§ Bird's Preface to Translation of History of Gujrat by Ali Mahommed p. 87. Also, see Elphinstoun's History of India, vol. I. p. 614.

|| Stewart's History of Bengal, p. 56.

\*\* Id. 86 p.

†† Dr. Buchanan's Survey, vol. II. p. 647. Also Stewart's Bengal, p. 95.

‡‡ Id. 120.

took Gour and drove its king Mahmood into flight, but was himself, the year after, dispossessed by Humayoon, who resided for some months in the city, and changed\* its inauspicious name of Gour to Jennetabad. He, however, found it necessary to retreat to the western part of his dominions, and his rival, Sher Shah, took possession of the city. After the death of Sher Shah, the Governors of Bengal assumed the style of independent rulers of this country, until 1574, when Monaim Khan, in command of the troops of Akbar, subjugated† it, and made it the seat of local government, but in a few months perished, with nearly all his troops, by the effects of the pestilential climate. From that period commenced the ruin of the city, and on the acquisition of the country by the British, soon after the middle of the eighteenth century, Malda, and subsequently English Bazar, became the seats of Government of the province. Gour is distant from Berhampur, N., 61 miles;‡ from Calcutta by Berhampur, 179; Rajmahal, S. E., 25. Lat. 24°53', long. 88°8'.†

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\* See the beginning of the Chapter I.

† Stewart's History of Bengal, p. 156.

‡ Garden's Tables of Routes, pp. 102, 98, 152.

† Edward Thornton's Gazetteer of India, vol. II col—1, t. pp. 302, 303, 304.

### *THE LAND REVENUE SYSTEMS OF INDIA;*

The subject of land and land revenue in India is of paramount importance and interest, especially now, when famine has been ravaging the country and when men even of education, light and leading are casting on our Government the opprobrium of the calamities for which the vicissitudes of Nature are mainly responsible. The ignorance of public men, regarding the incidence of land revenue, the classes of people who pay it and various other matters connected with the subject, would be remarkable, if we did not realise how limited is the knowledge of many persons who pose as experts on any given subject. It is true, mistakes have been committed by our Government in the past and serious mistakes, which entailed undeserved suffering on large masses of our fellow subjects. These mistakes were, however, caused in a great measure by ignorance. When the British power was being consolidated in this country, our rulers knew more about trade and commerce than about administration and control of land revenue. To use the graphic language of a historian "the Company's servants were dead hands at investments, but they knew nothing of land tenures." When they were actuated by the noblest motives, they perpetrated, as we shall presently see, the most serious mistakes. It is not avarice nor rapacity but ignorance that is mainly responsible for the mischief done in the last decade of the 18th century and the first quarter of the 19th century. But all this is changed now. Within the last fifty years the edifice of the land revenue administration of this country has been reconstructed with marvellous skill and patience, and those persons, who, on the strength of the criticisms of the earlier historians and others, condemn the existing systems, without studying them or with only a partial study, are guilty of intellectual dishonesty, if indeed a worse name may not be applied to them.

2. With these preliminary remarks we may now approach the subject under consideration. But on the threshold of it, it becomes necessary to cite the noble words of the Statesman who is now at the helm of Indian affairs. "Our land revenues," said he a short time ago, "our land revenues are the staple of our income; upon the contentment and solvency of the millions who live upon the soil is based the security of our rule." I find from the Financial Statement of the Government of India published in March 1900, that in the year 1898-99, out of a total income of 101 crores and 39 lakhs of rupees, a sum of 26 crores 46 lakhs of rupees was actually collected on account of land revenue. In the year which expired on the 31st March 1900, it was expected that out of a total income of 102 crores 73 lakhs of rupees, the sum collected on account of land revenue would be 25 crores 86 lakhs of rupees. The estimate for the year 1900-1901 of the entire revenue for India was 105 crores 25 lakhs and that on account of land revenue was 27 crores 11 lakhs. It will be seen that ordinarily more than 25 per cent. of the income of the country is derived from land revenue, and that, if the land revenue were wholly remitted or its amount appreciably diminished, the Government of the country would be reduced to a state of bankruptcy. It becomes, then, a question of vital import to enquire whether the revenue from land is of stable growth and in making this enquiry to ascertain who pays the revenue, why is it paid and whether the Government demand is in any way excessive or exorbitant.

3. Let us first enquire who or what classes of persons pay land revenue and, for this purpose, let us examine the theoretic unit of land assessment—a village. A village for our present purposes may be considered as an aggregate of land holdings. There may be and there generally is a central residential site with dwelling houses, a tank here, a graveyard there, an area of scrub jungle, some grazing ground, a tract of waste land. Whatever may be the distinguishing features of the village under examination, we must for the present fix our attention on one point only. A village is an aggregate of land holdings, a group of cultivated or cultivable parcels of land. We find that villages may ordinarily be divided into two classes.

4. In villages of the first class we find a number of

landholders. These landholders constitute separate, independent units for the purpose of cultivation and for the purpose of paying land revenue. Each individual cultivator labours on his holding of land, raises a crop or crops and pays to Government direct the revenue assessed from time to time on the land actually held by him. He has no part or lot in any other portion of the village. He is not responsible for the revenue of any other holding except his own. He has no ownership in the waste land of the village, which belongs entirely to Government. Above all be it remembered that there is no middleman—call him landlord or by any other name if you like—between the actual landholder and Government. Villages of the type just described are called *ryotwari* and may properly be called non-landlord villages. We find them largely in Madras, Bombay and Central India and to a considerable extent in Assam and Burma. The *ryotwari* system is the nearest approach in India to the Continental system of peasant proprietorship; for, although the amount of the revenue payable by each landholder is revised after stated periods—say 20 or 30 years—so long as he pays his assessment, he may not be ousted from his holding and he may sell it or mortgage it or any part of it, cultivate it or let it out to a tenant or leave it waste.

5. Let us now examine villages of the second type which may properly be called joint or landlord villages. In villages of this class also, there are for the purposes of cultivation a number of holdings; but each holding is not separately assessed for revenue. The proprietary rights in the village are vested in a family, or in a number of families, or in a village community. It will be noticed that I have made no mention of individual proprietors. According to the Hindu and Mahomedan law, immovable property belongs to families and not to individuals, although individuals may administer estates as heads of families and the estates may be recorded in their names in the public registers. This is by the way. We have seen that the proprietary rights in a landlord village are vested in a family or in a number of families or in a village community. The units of the proprietary body may have definite shares in the village and for the purposes of cultivation and for other purposes may hold in their direct possession one or more parcels of land. The proprietary body may cultivate, by their own labour or with hired labour, the holdings in their



possession or may let these out to tenants. But whatever be the conditions in which the land of the village is actually cultivated and whatever be the constitution of the proprietary body, all the units of the proprietary body are jointly and severally responsible for the revenue of the village. The revenue is assessed on the village as a whole, the distribution of the amount assessed being made by the co-proprietors themselves. The assessment of revenue may be fixed for all time and then it is said that the village is permanently settled or it may be revised and enhanced after long periods, say 20 or 30 years.

6. I have given a general theoretical outline of the status of landlord villages. In actual practice, however, there are considerable variations; for instance, the assessment of land revenue may be made on an estate or *Mehal* made up of two or more villages or portions of several villages. Again in actual practice, each of the co-parceners of a proprietary body is permitted—at least in the N. W. P.—to pay to Government direct his share of the revenue, although he continues to be responsible for the whole of it. Let us now, in view of the preceding remarks, rapidly pass in review the various provinces of India. It has been already stated that the *ryotwari* system is in force in the Madras and Bombay Presidencies and to a considerable extent in Assam and Burma. In Bengal and Behar we have a large number of landlord families called *Zemindars*, who own estates consisting of one or more villages or portions of villages, and who pay an assessment fixed for all time. With the exception of home farms the village lands are cultivated by tenants. In Oudh, practically the same system prevails with the exception that the assessments are not fixed permanently, but are revised after long periods, say thirty years. The proprietors are called *Talukdars*. There are however a few *Talukdari* estates on which the revenue is permanently assessed owing to the services rendered by the proprietors at the time of the Mutiny.

7. In the Central Provinces there are a few *Zemindari* estates like the estates in Bengal, but the prevailing system is almost identical with that in force in Oudh, with some exceptions:—(1) that the estates in the Central Provinces are not as large as those of the *Barons* of Oudh (2) that the proprietors are called *Malguzars* and (3) that the creation of the proprietary rights of the *Malguzars*

is the deliberate act of the British Government. The revenue assessments in the Central Provinces are periodically revised. The landlords may not raise the rents of the cultivators without the sanction of Government. In one or two districts of the N. W. P. there are some permanently settled Zemindari estates as in Bengal, but the system generally prevailing in the Province vests the proprietary rights in groups of families, each family having a definite share in the estate—ancestral or derived from other sources. A large number of these families belong to the cultivating classes. The estates are temporarily settled.

8. We have now seen in a summary manner who or what classes pay the land revenue to Government. The question that next comes up for consideration is why this revenue is paid. For this purpose we must briefly trace the previous history of the question. The British Government in India is the legal heir of previous Governments and our present land systems are the heritage derived from our predecessors, altered it is true and modified as the efflux of time imparted knowledge and wisdom to our rulers. Numerous streams of foreign immigrations and foreign conquests have flowed into the country. Each successive flood of immigration or of conquest has swept away much and destroyed much but it has also left rich deposits of tradition, custom and law, and the labours of the British Government have been mainly, although not entirely, spent on the soil made up out of these deposits.

9. If we pause on the threshold of history and examine the institutions of the earliest immigrants known to us—the Kolarians—we find it generally recognised that the proprietary rights in land rested in the family or families or tribal organisation by whose labours the land had been cleared or reclaimed from the jungle. The Kolarian institutions were more or less democratic, and the Chiefs of the tribes were distinguished from other members merely by the fact that they owned larger and more fertile holdings. The Chiefs claimed no tribute or revenue as a matter of right, though gifts of grain were occasionally given. About 10 centuries ago the Mundas, who were the direct descendants of the early Kolarians, carried with them, when driven out of Behar, to their new asylum in Chhota Nagpur the land system of their ancestors, and this they maintained until not very long ago. Even now the term

*Khunt Kanti*—*Khunt* meaning a lot or holding, *Kanti* a clearer—is applied in Chhota Nagpur to a cultivator and marks the right which in the public estimation attaches to the clearer of the pre-meval jungle.

10. The Dravidians, who came after the Kolarians, while maintaining the essential features of the system of their predecessors extended it. They permitted the proprietary rights in land, to remain with the actual cultivators. The king had his private domain just as the Kolarian chief had his estate; but the Rajah exacted also a certain share of the produce from each holding except that of the priest. Officials and Chiefs held lands, which on account of the services rendered by them were also exempt from the king's dues.

11. We have now to deal with the Aryans who were originally a nomadic and pastoral people. The Aryan immigrants did not all come into the country in a body at one time. Tribe followed tribe after long intervals. In course of time they established their power in various parts of the country, founded mighty kingdoms, and settled down into an agricultural people. They mingled largely with the Dravidians and borrowed the land system of the latter. Be it remembered that among the early Hindus, as the combined Aryan-Dravidian people may now be called, the reclamer of land from jungle or the actual cultivator was the proprietor. Manu, who lived centuries after the Vedic times, says that cultivated land is the property of him who cut away the wood or who cleared the land and tilled it. But the expenses of Government had to be defrayed and the dignity of the Sovereign maintained with magnificence. A tax was, therefore, levied on holdings of land and a portion of the gross produce of their land was paid by all landholders except priests, officials and Military Chiefs.

12. For the collection of the tax and for other administrative purposes a hierarchy of officials was established. Each village had a headman, who collected on the threshing floor of each holding, the dues of the Rajah. There was an official who presided over a number of villages, then a high officer in charge of a district and again a higher officer in charge of several districts. These different officials were assisted in the discharge of their duties by public accountants. Each functionary by virtue of his office occupied a holding of land, which was large or small in proportion to his

authority and responsibility and which was exempt from the land tax. In course of time the office of each of these functionaries became hereditary and the proprietorship of the service holdings became vested in their descendants. Besides the officials there were great chiefs who had acquired land, perhaps by conquest, but who held their estates free of the land-tax on the condition of rendering military service with a body of retainers, whom they were bound to support. The brief description that I have given of the Hindu land-system makes it clear that the king or Rajah was not proprietor, at least of the cultivated land of his kingdom. He was merely an overlord. He had his royal domain, his officials their service lands, his military chiefs their feudal estates, the priests the endowment lands. But, apart from these, the bulk of the land of the country was held and owned by cultivating families, who paid a land-tax which was a certain portion of the actual produce of the land.

13. We now come to the period of Mahommedan ascendancy. The Mussulman conquerors of the country found a well-devised and well-established system of land-revenue administration ready to their hands, which accorded in its main features with their own conceptions of law and custom. As long as the authority of the Mahommedan sovereigns remained unimpaired, so long the Hindu land system remained unmodified to any appreciable extent. In the *Ayecn-i-Akbari*, a work compiled and published by one of the ministers of Akbar, we find ample evidence on the subject, and we see, in the elaborate rules laid down for the collection and assessment of the land tax, sufficient confirmation of the principle of the Hindu system, *vis.*, that the bulk of the cultivated land of the country belonged to the actual cultivators. Akbar, however, made an important change in the Hindu system. He substituted cash payments for grain shares.

14. In the dark days of the decadence of the Mogul empire, when anarchy became rampant throughout the country, when distant Viceroys and Governors repudiated the authority of the Central Government, when the Marhattas and other free-booters began to harry the country, important changes ensued in the system of land revenue administration. In the first place the ruler—the Mogul Emperor, or independent Viceroy or Governor—advanced claims to be owner of all land within his territory.

The idea of the ruler being proprietor of all land within his jurisdiction had been germinating for some time. But it took root shortly after Akbar's reign. Gradually the claims of the ruler were transferred to other persons. First came the Jagirdars—men who had rendered political or other service or who were Court favourites and who received grants of large tracts of land on which they were authorised to collect the Government dues and retain them, sometimes on payment of a nominal quit rent. Then we have Rajahs and Chiefs who had lost their political authority, but who had sufficient influence among their people to make the task of collecting the land tax difficult, if not impossible. The rights and claims of the Government were transferred to these men on the condition that they should pay an annual tribute. Then there were great robber chiefs, who went about harrying the country and levying blackmail, with whom, as Campbell says in his book on Land Tenures, the Government of the day found it desirable to come to terms and who established themselves under the titles of Zemindars, Poligars &c. in the control of certain tracts of the country for which they paid revenue or tribute. Lastly we have the contractors or farmers of land revenue or officials who undertook to collect the revenue, to retain a certain share of it and pay the balance, or who paid a fixed sum annually to Government and in lieu thereof retained all the profits of the estates managed by them.

15. The system of revenue farming prevailed largely in those parts of the country, which the arm of the Central Government was not long enough to reach, or where it was not strong enough to assert its own authority and repress disorder. We have, therefore, the Zemindars of Bengal whose ancestors or predecessors were mainly revenue farmers. All these men, Rajah or Chief, brigand or contractor, Court favourite or official, succeeded in establishing proprietary rights in the tracts of land in which they were placed in authority, and, in accordance with the custom of the East, these rights in course of time became hereditary. It is true that the rights were derived from Sanads or written documents, which could be revoked and which were renewed on the demise of estate holders. It is also true that the assessment levied from each estate could be and was often revised and enhanced. Moreover custom, which, in the East, never fails to

throw its mantle of protection on the poor and the weak, preserved some of the rights of the cultivators. In the South of India, where a number of potentates had carved out independent kingdoms from the Mogul Empire, the Hindu land system remained largely unimpaired. In the Punjab the village communities were strong enough to resist encroachments. In the N. W. P. the old system was maintained to a large extent, because the country was under the shadow of the immediate protection of the Mogul Emperor.

16. Such we find to be the actual position of affairs when we come to the period of the early British régime. The direct origin of the British power in the Lower Provinces may be traced to the grant by the Mogul Emperor of the Diwani or right of Civil and Revenue administration of Bengal, Behar and Orissa to the Company in 1765. At first no interference in the actual system in force was contemplated, but it was soon found that the results of the administration under local Native Officials were intolerable, and in 1772 Clive took into his hands the direct control of revenue. The results of the Company's early administration were not much more beneficial to the people of the country. As I have already stated, the Company's servants were wholly ignorant of land tenures, and a number of experiments were made, which were disastrous both to the Zemindars and ryots. Serious complaints, some true and some false, of the wrongful dispossession of Zemindars and of the hardships imposed on them and on the cultivating classes reached the Home Government and an Act of Parliament, Act 24 Chapter 25 of George III, was passed in 1784, which directed an enquiry into the real jurisdictions, rights and privileges of Zemindars, Talukdars and others under the previous Governments and the amount of the land tax they should pay. Lord Cornwallis came out to India with this Act and with further instructions from the Court of Directors, that the settlement of revenue should be made with the Zemindars, the rights of all descriptions of persons being maintained at the same time. The Court of Directors desired that the assessments should be durable. Acting upon these instructions Lord Cornwallis entered into a decennial settlement with the Zemindars and others holding similar status under different names; and this settlement was finally converted into a perpetual settlement in 1793. The perma-

nent Zemindari Settlement of Bengal has in its time created a storm of controversy, the dust raised by which has not yet been laid. It has been said by some very high authorities that Lord Cornwallis by a stroke of the pen converted a number of revenue contractors and officials into hereditary landlords. Such a view of the case is palpably false, if the sketch already given of the previous history of the question is correct in its general outlines. Warren Hastings, writing in 1786 a review of his own administration, says that his Government had admitted the opinion of the rightful proprietorship of Zemindars in their lands. I could adduce ample evidence on the subject in addition to the testimony of Hastings. One instance must suffice. In 1698—about a hundred years before the date of the Permanent Settlement—permission was obtained by the East India Company to buy out the rights of the Zemindars in the vicinity of Calcutta; the Company thus became holders of estates with the title of independent Talukdars. If, therefore, in 1793, an attempt had been made to set aside the Zemindars, a cruel wrong and a real injustice would have been perpetrated.

17. On the other hand it must be admitted that Lord Cornwallis made very serious mistakes in carrying out his land policy. In the first place, the Settlement was made without ascertaining the boundaries of the estates settled and without a survey. It is true that the cost of the survey would have been great and perhaps it was not possible to make a complete survey within a short time. But the cost could not have been prohibitive and the settlement could have been gradually carried out concurrently with the survey. It is folly to confer or confirm rights without defining them. Again the rights of the actual cultivators and other tenure-holders subordinate to the Zemindars were not safe-guarded in the earlier regulations. Lord Cornwallis was actuated by the noblest motives. In fixing for all time and limiting the Government demand on land, he saw a vision of ancient families, restored to opulence, protecting the poor and helping the needy. He imagined that they would improve the land with the ample resources left to them by Government. He prognosticated the growth of a prosperous peasantry. Unfortunately his expectations have never been realised. The Zemindars were indolent and extravagant and did nothing for the land. They or the middlemen under them took to

rack-renting the ryots. Be it remembered that the cultivators had rights from time immemorial and even in 1793 they existed, however attenuated they may have become. These rights were affirmed in general terms in the earlier Regulations, but were not defined, and subsequent regulations handed over the cultivators-body and soul—to the tender mercy of their land-lords. It was only in 1859 that things were amended and, since that year, the Legislature has defined on various occasions the rights of the different classes of agriculturists in Bengal.

18. The most fatal and the most irremediable mistake committed by Lord Cornwallis was to fix the amount of the land assessment for all time. He forgot that no ruler may bind his successors in the matter of taxation. One result of Lord Cornwallis's policy has been to exempt from the payment of the just dues of the State one body of men at the expense of their fellow subjects. The population of the N. W. P. and Oudh is more than 20 millions short of that of the Lower Provinces, the acreage of the former about two-thirds of that of the latter. But in the last official year the Lower Provinces were expected to yield about 4 crores 9 lakhs of Rupees on account of land revenue, whereas from the Provinces under Sir Anthony Macdonell's control it was expected that a sum of six crores 43 lakhs of Rupees would be realised on the same account.

19. An endeavour was made to settle the Madras Districts permanently. In the Northern Circars the measure was carried out; elsewhere the policy was doomed from the first. Government could not find any Zemindars to settle with, so they devised a system under which they created an artificial body of land-lords. They ordered temporary settlements for groups of villages which were to end finally in permanent settlements. The settlement rights were put up to auction and the auction purchasers proceeded to fleece the ryots. The experiment was most disastrous. In the Manual of the Cuddapah District we read that the inhabitants still speak of those days as a veritable hell upon the earth. Plundering and blundering was the order of the day. It was left to a Military Officer in Civil employ—Captain Munro, afterwards Governor of Madras—to bring to notice the rights of the actual cultivators and to point out the true method of land-assessment. The ryotwari system of Madras and Bombay is the



offspring of Captain Munro's brilliant labours and persuasive eloquence.

20. We may now deal more summarily with other provinces of India. The policy of the Government seems to have been for a long period to discover landlords after the English model and, if they could not be found, to create a new body and to enter into a permanent engagement with them for a fixed revenue. But time taught wisdom and brought knowledge. In the N. W. P. Mr. Holt Mackenzie pointed out that there were numerous groups of families in direct possession of their holdings, who had never bowed the knee to a Zemindar or Talukdar. After a long investigation these groups of families were left undisturbed. In the Central Provinces the authorities could not always find men of the landlord class, but they discovered that, under the Mahrattas, the land revenue had been paid through headmen of villages called Patels or through revenue farmers called Malguzars. So these men were converted into land-lords, but the authorities had the wisdom to direct that the rents of the actual cultivators should be revised by Government only. In the Punjab the village communities were recognised as proprietary bodies. In Oudh there were talukdars who held the same status as the Bengal Zemindars, and these were recognised as proprietors after an endeavour, which cost Government dear, was made to set them aside.

21. We have now covered sufficient ground in order to establish the elementary principles of land revenue administration. We have seen that originally the reclamer of land and subsequently the actual cultivator was the proprietor of his holding. This principle held good for centuries. Subsequently the Government of the country claimed proprietary rights in the land and transferred them to other persons. But in large tracts of the country the original principle remained unimpaired and even now in some parts of India it holds good. We have also seen that from the time of the Dravidians the king levied a tax on land, and this principle of taxation has remained unaltered up to the present day, whatever name may be given to the payments made by the proprietary bodies. Be it remembered, that land revenue is the only form of taxation with the exception of the Salt tax to which the peasants and their fathers have been accustomed.

22. We now come to the examination of the last question "Is

the Government demand excessive or 'exorbitant?' The reply would be an emphatic negative if the demand of the previous Governments of the country were taken into consideration. Up to the time of Akbar the land tax was a certain portion of the gross produce of a holding. Manu said that the king's share was an eighth or a sixth or a twelfth according to the difference of the soil and the labour necessary to cultivate it. At a time of urgent necessity it could be raised to one-fourth. We have no evidence that the rules of the Hindu law giver were ever adopted in actual practice. But Strabo tells us that as early as the date of Alexander's invasion the king's share in India was one-fourth of the grain. We find it stated in Tod's Rajasthan that the share of the Native Governments is from one-third to two-fifths of the spring harvest and one-half of the autumn crops. From the Ayeen-i-Akbari we learn that Akbar took one-third of the gross produce. He ascertained what soils of different classes (he divided them into three) could produce, took the average produce and divided it into three parts, one part being the king's share. It thus happened that from the worst soils he took more than one-third and from the best soils a little less than a third of the actual produce. I need not go in greater detail into the matter and describe how Akbar's successors raised the land revenue summarily from time to time, and how under the name of Abwabs or Cesses they disguised the character of their enhancements of the tax. Let us fix our attention on the assessments of Akbar, the wisest, the noblest, the most humane of Mahommadan sovereigns. His grain share was 33 per cent. of the actual gross produce. The British Government never took anything like this. The Famine Commissioners of 1879 estimated the land tax throughout British India at from 3 to 8 per cent. of the gross out-turn. Sir William Hunter estimated the average land tax at  $5\frac{1}{2}$  per cent. of the gross out-turn. The same authority says that, after a patient scrutiny of the records, he found that the ancient revenue of Orissa represented eight times the quantity of the staple food, which our own revenue now represents. A careful calculation made during the last settlement of the Etawa District estimates the State share at between one-ninth and one-eleventh of the gross produce. I find from the settlement report of Moga, a Tehsil in the district of Ferozepore in the Punjab; that in the

Mahraj circle of assessment of the Tehsil the land revenue assessed is about one-eleventh of the gross produce. In the Moga circle of the Tehsil of that name the land revenue assessed is one-eighth of the gross produce.

23. But there are authorities who question the conclusions that we have arrived at. They point out that the demand at Akbar's last settlement amounted to 16 crores 57 lakhs of rupees or about 10 crores 54 lakhs of rupees short of the Government demand of the current year. In making a comparison between Akbar's demand of the land revenue and that of the current year, it should not be overlooked that large provinces which are at present under the British Government did not acknowledge the authority of the Mogul Government, that since Akbar's time extensive tracts of waste land have been brought under cultivation, that improved communications have developed the resources of the country, that millions have been spent on Railways and canals and lastly that the purchasing power of silver was according to the best authorities at least three times higher in Akbar's time than it is now. I find from a table which I have compiled and for which I am responsible, that the price of wheat per British maund at Agra was occasionally as low as 6 annas during Akbar's reign. Within the last 40 years the wholesale price of wheat has never fallen below Rs. 2 per British maund. We may, therefore, take it that allowing for the large reduction in the purchasing power of silver and taking into consideration the other circumstances just mentioned, our present assessments are very light compared with the revenue demands of Akbar and much more so if they are compared with the assessments of his successors. In 1761 the net revenue demand was over  $\frac{1}{7}$  crores of rupees in excess of the demand of the current year.

I. C. S.

## SLEEP AND ITS ANALOGOUS AFFECTIONS.

### (DREAMS AND SOMNAMBULISM.)

Sleep and its analogous affections—dreams and somnambulism—arise from causes which we do not clearly know and cannot satisfactorily explain. In the realm of psychology it is an unexplored country—a land without a history.

Sir W. Hamilton, Leibnitz and even Kant asserted that whether we recollect our dreams or not, we always dream; that all people think and dream even in the soundest sleep.

It was the opinion of the ancient sages of India and of Locke on the other hand that in sound sleep (शुद्धि) the mind is dormant; that what is called complete sleep is a temporary metaphysical death.

In profound sleep the circulation of blood through the brain is greatly diminished; and we have every reason to believe that dreaming takes place when a part of the brain-cells are awake. In the general progress from intense sleep to the moment of awaking, the activity of the brain gradually increases. Each cerebral cell that awakes enter into a train of thinking, and a dream is the result. As cell after cell enters into activity, the mental perceptions becomes for a time more and more confused like those of the "Sleeper Awakened" in the Arabian Nights. It is only upon awaking and coming in communication with the outer world that our judgment mingles with our perceptions, and we know that the impressions received during sleep, were but the phantasy of imperfect rest. This would account for the fact that all recollected dreams *generally* take place during the very short time occupied in the transition from sound sleep to complete wakefulness.

The province of dreams is one of intense exaggeration. Space and time disappear. We walk on land or on sea. Nothing is improbable. Nothing surprises us. This lack of surprise in dreams is characteristic.

Music, conversation, and other impressions caught by the sense often form the basis of the most elaborate and fantastic dreams. We must not, however, assume from this that all dreams are merely the remembrance of former visual impressions: for the mind, during incomplete sleep, may of itself conceive thought and weave schemes,

or compose or execute work similar to that which is done in working periods when all the organs of sense are awake. Many of the poems of Goethe were composed in a state bordering on somnambulism, while Voltaire conceived during sleep one of the books of his "Henriade."

That we dream many dreams which we do not remember is true. That we should not be able to recollect all our dreams is neither strange nor unaccountable. The condition of the brain in sleep, the enfeeblement of the reasoning faculties, and the interruption of the current of our thoughts, all may well render the mind powerless to recollect that which it has conceived during sleep.

Such are the principal phenomena of sleep as we at the present day understand them. But before we leave the subject there is another phase of sleep that should be considered, since it constitutes one of the strangest phenomena of the human mind, and to this day remains a stumbling block to metaphysicians and physiologists. This perplexing puzzle is—Somnambulism.

Somnambulism is that emotional form of sleep which calls forth muscular movements corresponding to the dreamed thoughts or ideas. It exhibits man in a totally different aspect toward the external world from that displayed during his waking moments, and at times shows the mental faculties in active exercise, and in a higher degree of power than is normal. Thus the somnambulist is enabled to climb steep ascents, to walk in darkness along known and unknown paths, no matter how rough or dangerous, and to do many other acts which, in waking life, he would not think of attempting. *He reads and writes without the aid of the eyes*, and performs many other mental operations requiring in a waking state light, and the use of the sense of sight. Somnambulist *see without eyes; hear without ears*. For this there has never been advanced a satisfactory explanation. *Some new power must come into play* in order to supply the lack of the visual and other senses.

We cite some examples of dreams and somnambulism from which it will be seen that at every step we are retarded by its very depth; at every step we find much that is unaccountable—enough, in fact, to convince us that we are upon a sea that to our present powers seems both boundless and bottomless. They will unravel and explain many of those mixed states of being in which the physical and psychical elements are closely associated.

K. CHAKRAVARTI.

**MR. A. H. HAGGARD ON INDIAN ADMINISTRATION**

In an address delivered at the annual commemoration called the Festival of Humanity held on the 1st of January last, Mr. A. H. Haggard, as leader of the Positivist Society in England, thus suggests the remedies for the poverty of India.

Three hundred thousand pounds were collected in England from private persons to meet starvation caused by the yearly depletion of thirty millions. The average income of a native of India is, at the most, twenty-seven rupees per annum; yet this vast sum I have named is exported to a country where the average income is supposed to be £33 per head. The utmost that has been suggested to relieve the necessities of India has been a Parliamentary grant. But what amount can be given? Ought the people of this country to assume such a vast burden as would be necessary to make good the deficits in Indian finance for the benefit of the official and capitalist classes? A dole alone would be possible, and doles are no good. Something much more radical is needed, and that, in the present state of opinion, will sound as wild to suggest, as it is impossible to expect, for it is nothing less than a gradual preparation for the evacuation of India by the British, unless, indeed, a clean sweep be made of the existing system, and new methods of administration instituted on entirely different lines, in which the interest of the Indians shall be paramount, and the administration made over to those who alone are entitled to it. The latter course would, no doubt, involve ultimate evacuation by the British, and therefore it can never be expected until the country becomes utterly bankrupt, and its population, so reduced by cholera, plague, and famine, that there is nothing more to be got out of the land. It is plain that for remedying Indian misrule, no political person or measure is of the least avail. The only hope can come from awakening the minds of the people of England to the terrible consequences of bleeding of

India to death. This can only be done by the extension of religious ideas, and as there is no hope of any of the older religions awakening to a sense of the wrong that they have hitherto tolerated without interference, it must be effected by the Religion of Humanity.

If India can ever hope to rise from the mire of poverty and the slough of despair, it can only be through the generous instincts of liberal-minded Englishmen at home untrammelled and unaffected by the bureaucratic influence prevailing here. All our agitations for reforming the Indian Administration for the purpose of improving the material condition of India, are based upon our firm faith in the strong sense of justice and fair play and compassion for suffering humanity eminently characterising the true Britisher. From the generality of Anglo-Indians we often meet with opposition rather than friendly support. Naturally, they side with the Government which takes special care to protect their interests. For instance, not a single voice of protest was raised by the Anglo-Indian community when the boon of simultaneous examinations for the Indian Civil Service granted by the House of Commons was snatched away from us by the Secretary of State for India on the representation of the Indian Government. It is now proposed to extend the privilege to the colonies and other parts of the Empire except India which pays for the service. Now, does not this exclusion affect the interests of domiciled Europeans? It clearly exemplifies the truth that public and individual interests are closely interwoven so that a sacrifice of the one involves that of the other. They ought to remember that they and the natives sail in a common boat, and that they would be gainers, not losers, by making common cause with the latter in order to secure political liberty and prosperity of India. The Indian possesses a grateful heart, and if he is convinced of the patriotic and philanthropic motive of an Anglo-Indian, he would gladly give him the lead in all self-governing institutions.

Again, the Christian Missionaries in India, as a body, do not take any interest in politics. They, perhaps, consider it foreign to the object of their mission. They have taken up education as one of the most effective instruments for composing their end. The object of education is to advance the condition ~~for~~ its recipient,—political, social and moral. If you exclude

political benefit, the object is only imperfectly realised ; whereas by leavening politics with morals, your sphere of usefulness is widened, you become a potent factor for influencing the Government for good, and a ministering angel when through your service the poor Indian's sufferings and distress are removed. As to European officials, they have no abiding interest in India and her people. They are birds of passage. They come here for making money as fast as they can in order to return to their own country for enjoying it there. The same remark applies to the big European merchants and planters whose opinion carries great weight with the Government while that of the people counts for nothing. The Assam Labour Bill, now passed into law, affords a striking illustration of the truth of this remark. Such being the case, the only hope of the people rests with Englishmen at home who through their representatives in Parliament may succeed in securing some concessions for them. But even here they do not tread on firm ground. That representative body seem to have abdicated their noble function of exercising efficient supervision and control over the actions of the Indian Government. "The Company," says Professor Murison, "was held strictly accountable. The renewal of its charter was dependent upon its conduct of its affairs as disclosed on a stringent review at stated periods. Can it be doubted that the prospect of such a review tended indefinitely to make it consider its ways at every step and, therefore, to hold a tight rein over its representatives throughout India? Where is the control now? More than a generation has passed since 1858 and not only has there been no periodical review of the administration but there has been no controlling prospect of such a review. That the tendency has been to weaken the sense of responsibility and to tempt every official to do what seems right in his own eyes is not to be gainsaid. The evils of autocratic power do not require demonstration. Nothing seems to be more urgently needed now than an independent and thorough-going investigation of the recent administration of India. Nothing could tend more powerfully to re-assure public opinion both in India and England and to give the Home Government the comfortable feeling of having at last reached a solid bottom. The control of Indian administration, in fact, requires the direct and active intervention of Parliament. The tendency is obvious in the occasional appointment of special



commissions. The Secretary of State's Council, though no doubt useful in many ways, has outlived the temporary purposes of its institution. It inevitably represents an older generation of Indian experience, and the feelings of its members are inextricably interwoven with the interests of individual civilians still in harness. Its opinions are over-riden and few people know and nobody cares. It has no hold on the Secretary of State or on Parliament or on the people. A broader and more powerful court of appeal has long since become necessary: That court of appeal can only be the instructed opinion of the people of India expressed through the Imperial Parliament. The real control of Parliament is already an inevitable fact, and the first step towards a sound course of proceeding is undoubtedly an impartial and complete overhaul of recent administration."

KAILAS CHUNDRA KANJILAL, B.L.

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*LETTER FROM PARIS.*

SCIENCE AND ART.

SCIENCE.—A Russian physiologist has made some curious experiments by comparing electric with other lights. The basis of his study was the principle, that the involuntary winking or blinking of the eye-lids, was due to the fatigue caused by the light on the retina of the eye. He placed several subjects, tranquilly, in situations variously lit up, and, noted the number of each subject's winkings. He was very much surprised at the results; 6, winked 8 times per minute in candle light; 2, 8 times in gas; 2, twice in sunlight, and 1, 8 times in electric light. The light was arranged with an equal intensity. Thus then, the fulgurant electricity would be less fatal to the sight than the hypocritical candle. Is the basis of the experiment exact—does the blinking of the eye-lid depend solely upon the fatigue caused to the retina by the light—and has that nervousity any connection with other accessories?

M. Rocques, in a recent Conference at the Pasteur Institute, on "Alcohols et Eaux-de-Vie," emitted a type desideratum, that would be a boon and a blessing, could it be realized. He would have the staple product of a locality, secured the right alone, to bear the name of its birth place. Thus Cognac, the chief arrondissement, or sub-district, of the department of the Charente, should have the exclusive right to call its eaux-de-Vie, "cognac." Unfortunately there is more cognac made in Germany and Great

Britain, that far surpasses the out-put proper of the Charente. And more, how is the purchaser to know he will receive the genuine article when he orders it? The brandy merchants at Cognac—and their name is legion, do not make a single glassful of the spirit: they are the farmers who grow the peculiar grapes, distil them, and sell the brandy to the exporters at Cognac, who blend the products to arrive at a strength, flavour, and quality, according to the mark of their house. Any individual can set up in Cognac in the blending business on paying a graduated licence; he can send away his cases off with whatever brand he selects: it may reveal as many stars, as there are in the firmament, and in point of age, surpass Methuselah, and still be very poor stuff. The only criterion for genuine cognac, is, to be had from a firm of standing and respectability. Large quantities of German whisky prepared from potatoes, mangolds, rye, damaged cereals, and the "3/6"—35 degrees—of Montpellier spirits, are distilled from coarse wine. Unprincipled Cognac dealers work all that up, and export it as the genuine article at 8 fr. per dozen.

M. Charles Féré, the distinguished anatomist and physiologist, is dealing with the rôle of work in the energy of our organism. He asserts, as each individual can attest, that in all work, physical or mental, the organism passes through three different stages; the preparation for work, like the commencement of a machine that has not yet its parts fully ready; next the period of actual work, of facility of execution, where the sensation of power and well-being, is experienced: then succeeds a period of delay, of fatigue, when a painful sensation is felt, when effort becomes disagreeable, and the work produced is unsatisfactory in quality and quantity. M. Féré, registers all these changes by the automatic movements of a finger, and that correspond with the results that every pedagogue, athlete, doctor &c. can verify. M. Féré shows also, how one part of the body exercises a marked influence on the work of another part. One group of muscles fatigued, the other muscles of the organism lend assistance to furnish more prolonged energy. M. Kronecker suffered from an affection of the sight; he is a distinguished physiologist at Berne. When he exercised the muscles of his legs and trunk, they produced a stimulating influence on his eyes. It is thus, that when an in-

Intellectual worker feels no disposition for his work, an hour's moderate exercise on the bicycle, will restore the ability to labour. Even local, moderate exercise, can have a general exciting influence. Hence the influence of gesticulation in oratory—the orator excites himself, in order to show himself, as for example, in parliamentary debates; in olden times combatants struck their chests, to get up excitement, and the chimpanzees do so still, so that the law is the same, in the Monkey house of a Zoo, as in a house of Legislation. The blind become more fatigued than those who have sight, and we have less strength on awakening, on quitting obscurity, than in the full blaze of day. Light as it arrives through coloured glass affects—that is fatigues or stimulates—the organism, differently. In a work room at Lyons, engaged in photography, the artisans were noisy shouters, and impolite towards each other, owing to the red panes of glass; all was changed when the red were replaced by green glass panes. Silence has a depressing moral and physical effect; music will change all that—producing for a time, a sentiment of the plentitude of life. Odours exercise a stimulating influence; while that influence may be represented by 19, in the case of essence of Sandal, it will be 93 under the influence of essence of pepper. The sensation of taste is important, but strangely enough, an agreeable flavour exercises no stimulating power. Left to his proper resources, if the subject's strength be represented by 20, it will become 31, with sugar in the mouth, 54, when salt replaces the sugar, and 65 when the salt is replaced by sulphate of quinine—whose flavour is not very agreeable.

ART.—France is continually founding new schools of art. Last year M. Gabriel Mourey, established the "New Society of Painters and Sculptors." It is the most successful of all the artistic groups that have made their bow to the public. At the same time it is the most homogeneous; it includes only the young; none of the old hands and their tricks of style are admitted. Its members are all accomplished painters in the truest sense of the word, who are fascinated by the beautiful effects of colour, sensible to the slender caprice of light, and sincerely and profoundly moved before what they paint. Their emotion is expressed by means that are very varied; each artist follows his natural leaning, and expresses his impressions which are always

personal. Hence, the particular interest which is attached to their present exhibition. There is a small *phalange-cottes*, Dauchez, Menard &c., who despite the gravity of inspiration, and the serious austerity of their inspiration—traits in common with all the group, prevent not their individual characteristics to be well marked. Under costume and gesture, Collet has found the permanent type of the Bretagne race. Simon depicts that race in its Sunday toilette, and its varying colors of dress accessories. Dauchez is a landscape painter of light and beauty, and Collet in his *Tenys gris*, supplies a harmony of red and green, of incomparable power. Many class it as equal to a Delacroix., Prinot, contributes his *convalescente*, a *monocan* of painting, at once firm and supple, that has not been equalled in any picture show since a long time.

In Tooth's Gallery, La Touche exhibits a sketch of a *Bal*, *Lecture a Deux* and a *Reverence*. One may discuss the design, which not always exact, but there can be no question, the sketches are most powerful, and represent art, delicate and original, as well as a talent quite out of the common.

There is no "Sunday Show Day" in Paris. Artists prefer to keep their new works, for some of the Club exhibitions, that precede the opening of the *Salons*. Some of late, Benjamin Constant to wit, deliver a course of lectures on art, and illustrate their remarks by their own pictures. The two *Salons*, this season promise to be inundated with *croutes*.

The Pastellistes are now holding their annual show. It contains a little of everything: landscapes, portraits, fantasies, but portraits dominate. On account of its freshness and *éclat*, the pastel is still sought in society; dress, stuffs, corsages, and *vaches* are in evidence, but expression, soul, are wanting. M. Menard has the best pastel, in his *Scir*, a quiet corner of a river, with fine effects of light, and poetry.

## HINDU SOCIETY.

### THE HOME.

Two incidents create occasional commotion in Hindu society, and serious perplexity to its members. The marriage of a daughter ranks first for obvious reasons. The difficulty in the case is such as cannot be got over by any attempt however herculean on the part of the father, there being considerations dependent scarcely upon his choice, but mainly upon the favour of the bridegroom's guardian; and although Providence's will is asserted very solemnly to rule the union, it appears as if in the calculations in the matter account is taken of that sacred name as instrumental in adding strength to the screw. *Prajapati nirbandha*! what a phrase for avoiding the pressing solicitations in matrimony! The fatality suggested by it draws the parties into closer proximity to each other as the demands are approached slowly but surely with increasing figures. The sufferer therefore is helpless, he may be diffident! We have already treated of this subject and therefore will refer at once to the next.

The odium of the exaction in the last case does not viciate the merits of the *śrādhā*, the next ceremonial of importance alluded to above, yet we have at times read a different remark! It is the Brahmins who sometimes get abused by the other castes as they have to get a portion of the charity. Making voluntary gifts is the essence of the ceremony, the especially sacred part of it being the offering of *pinda* to the names of deceased ancestors. It has to be performed first at the death of a person by his son, and that is the *adya śrādhā*. Here comes in theology and with it faith. It is a principle inculcated and generally believed in by the Hindus, that the offering of *pindas* or balls of rice and butter, and fruits and sweets all mixed together, bring comfort to the departed ancestors, and the attendant ceremonies have the effect of rescuing them.

from the condition of a *ghost* from the purgatory where the soul goes after its release from the human body.

The *adya sraddha* gives occasion for a re-union of relations specially agnates, and an assembly of friends and pundits who are honoured according to custom with presents and travelling expenses. The pundits generally meet on the day of the *sraddha* in a *sabha*, where the guests also have their places assigned, and converse on religious topics, thus giving opportunity to the younger *alumni* to show their knowledge and intelligence. Not unoften however offerings are made in part in silver plates, water-pots and other articles of domestic use, but this practice has been gradually degraded to a mockery of the *dan* or gifts, as the things are made the lightest possible by the shrewdest smith, and are not given to the recipients as entire articles, but are cut up in small bits and are distributed—thus frustrating the real object of the gift, as each article cut up into pieces ceases to serve the purpose for which the gift is made.

The system is a very wide one, having within its scope very distant relations, but primarily those who are connected within the seventh degree. The *sraddha* is necessary not only on the expiry of the period of mourning which varies according to the caste but yearly too, and during the year following the death once every month. We do not notice the other forms as they are not practised universally but only by some of the more devout.

That one that has to be performed at the end of the year after the death is as important, as the first one which is called the *adya sraddha*, it being the *sapinda karana*, whereby the line of connection between the foregoing ancestors and the deceased and the living generation is maintained. So it is the family right through rice is actually eaten by the living members, and it is formally offered by the performance of the *skoddhita* to the departed, who are supposed to eat once a year, and the son who in his turn if the father stands as the connecting link between the living and the dead. Whether the theory of benefit to the spirit is a correct one or not, it serves a very useful purpose in continuing the charm of affection and regard for the departed ones, and no one who has ever performed a *sraddha* with any attention can forget the exquisite pleasure he feels, when he piously and devoutly invites the spirit to come and partake of the offerings made by him as the

son, grandson, or whatever relation he may be to it. Oh! the mother comes to the son to take her food from his hand! What on earth can be a greater blessing than this! And if tears are shed can there be a greater, a nobler luxury conceived by man! Whether therefore in any form whatever the food is subservient to alleviating the hunger imagined by us, or the water the thirst, let the fond idea live—poetic even if it be, as it ennobles the soul of the living man and induces him by expending a trifle to secure the enjoyment of bliss, not only for himself as the principal person, the centre, but partake of it with the other members of the family who surround him.

So great is the importance attached by the Hindu religion to the *sraddha* that it has to be performed on the occasion of each *sanskara*, of pilgrimages, and of the introduction of new food into the house according to the nature of the produce newly raised at any period of the year; thus it goes into every detail of the arrangements for the home. This is indicative and is practical evidence of the great reverence felt by the Hindus for their ancestors that are here no more, and their extreme solicitude to be able to confer benefits on them. This desire of service is perceptible in every Hindu who has a father or mother by his side particularly when they are incapacitated by age or illness, and the man is considered a *pashanda*, the vilest of wretches who fails in his duties towards them.

The home is most significantly but naturally divided into two parts: The males who have to earn and provide the necessities more or less like bullocks destined to carry sugar bags; and the females, who surround the president of the hearth and administratrix of the internal government of the home, who is the lady of the house or *grihinee*, and upon whose tact depends the healthful management of the entire scheme. The position of the lady is supreme, and she must be respected by all; and in the treatment of her as a person deserving of esteem and consideration lies the germ of prosperity of the family.

- (1) Santushto bharjava bharta bharta bharyya tathayiba cha.  
Yasminneba kule nityam kalyanam tatra baeje dhrubam.

—(III. 60) *Manu*.

- (2) Apatvam dharmakaryyani shusrusha ratiruttama.  
Daradheonastatha swargah piteenamatmanascha ha.

—*Manu* IX. 28.



(1) "In whatever family the husband is contented with his wife, and the wife with her husband, in that house will fortune be assuredly permanent."—*Manu III. 60.*

(2) "From the wife alone proceed offspring, good household management, solicitous attention most exquisite caresses, and that heavenly beatitude, which she obtains for the names of ancestors, and for the husband himself."—*Manu IX. 28.*

In a properly constituted family her duties are various and divided into different sections, the first and foremost being the regulation of the daily worship. She distributes different portions of the work to different female members, prominent among whom are the widows if there are any, or the lady nearest to herself in rank, either the eldest daughter or the eldest daughter-in-law, or, sister or any other person best fitted for the service. This branch of the duties of the home is, we believe, peculiar to the Hindus, and say what one will against the want of education in the modern sense amongst the Hindu females, supplies its place most satisfactorily, and in a more noble and spiritual way than a little learning in books possibly can.

Nor is the daily worship at home the only training of the ladies. When a girl is only able to speak and walk about, she begins her string of *bratus* and they do not end except with the Sabitri, which is the happiest consummation of the relations between the *karta* and the *grihinee*. *Atithiseba* or reception of guests is an act of religious merit, and when any one especially of the priestly or mendicant class comes to the house, he is attended to with great ceremony and food is supplied to him according to his needs and the means of the family. The entire family is astir, and everyone performs his part with zeal and gladness. This is considered of such importance as it is a rule in all families especially in the country, where such occasions often arise, that the *grihinee* should take her meals last, and not before the time when an *atithi* is likely to come.

The lessons learnt by a girl in her father's home or after marriage in her father-in-law's abode are essentially of a practical character. Morality and religion are the main doctrines of the household, and although it is to be regretted that the form of instruction that is now imparted to girls does not tend to improvement, yet we believe that if proper steps be taken much may

be done towards ameliorating the system, by doing away with the present mode of teaching stories of cats and dogs, and with novels of stirring interest, and replacing them by moral lessons which alone with the usual supply of religious works, should reach the soft and noble minds of the girls.

The widow is a much abused person, and people who do not know her real position in the family or who owing to their too progressive tendencies desire to upset old institutions, say a great many things against the class. Widowhood is most peculiar among the Hindus, and every enlightened foreigner shudders at the idea—the Hindu too shews the same feeling—why, his consternation is greater and commensurate with the interest he has in the poor creature. When a girl becomes a widow a gloom is cast upon the entire family, its happiness is lost, all its festivities are stopped, and necessary enjoyments postponed to better times. Those who decry widow-hood on the ground of supposed ill-treatment do so uselessly. The cause may be served better by attacking the system itself, and endeavouring to get widows married, and finding husbands for them. There is great difficulty in achieving the last object; because should there be an otherwise eligible bride-groom, he may not be of the proper caste, and no father would desire to lower himself by a connection that would plant a thorn as it were on his side and torment him, and will be a continuous trouble from generation to generation. The proper line of action should for the present be to find suitable bridegrooms for widows who have not attained puberty, whereby the real difficulty would be bridged over. Those gentlemen who by their irresponsible speeches shew so much interest in the matter ought to put their heads together to conceive of a practical method of popularising widow marriage. Mere talk for ages would not improve the condition of the poor girl widows.

We have elsewhere referred to what the social position of the widow is, and therefore need not say more upon it here. But let a word be said as regards the treatment she is alleged to receive. By virtue of the religion she obeys she cannot when sufficiently grown up take fish or meat, but she gets abundant butter instead, and the rice she eats is good—the table rice of the European. When sufficiently grown up she does not use ornaments, but these remain her property, and no one on earth can interfere with them.

Luxuries are avoided, and for the purposes of the system very rightly, as there ought to be nothing used by her that would in the smallest degree give rise to desires for enjoyment, which to her is conducive of evil. Her main duties in the home are those of the worship. She arranges the details daily, if a Brahminee she prepares and cooks the offerings for the family idols, and sees that all goes on well and according to the prescribed rules. This gives her pleasant work that engages her well here and would come into good account hereafter. Pilgrimage and occasional celebrations of the worship of the household gods, and also of other images, such as Durga, Kali, Jagaddhatri &c. &c., occupy her in a manner that certainly cannot be called cruel, but which is on the other hand the proper mode of occupying her mind—she who cannot marry again, and if childless has from a worldly point of view an objectless existence to lead. Those that do not care for religion, who do not care for the chastity of the widow, who place nothing on the dignity of the family she belongs to—her father's, and her father-in-law's—may say anything inconsiderate they choose; but those who are sedate and desire to find out what the real facts are, and propose something good for the system, ought seriously to reflect and then utter an opinion.

The family priest requires a passing notice. There is no Hindu family which has not got its appointed or hereditary priest. The priest is either a *purahit* or a *guru*, generally both classes come under that name. The *purahit* is a person of the sacerdotal class, who performs the worship of the idols of the family, officiates at *sraddhas* and *bratas* and all religious rites, and is remunerated with presents and *dukkins* which is a small amount in cash varying according to the nature of the work performed and the means of the *jajman*. Probably the most ill-paid man in Hindu Society is the priest, hardly excepting those of certain castes who have a limited number of Brahmins available by reason of those of other castes being precluded by hard rules from helping at their ceremonials.

The *guru* is higher in rank than the *purahit*. He is the spiritual preceptor, and lays down all rules of practice and procedure in the performance of the religious duties of the family. The office is invariably hereditary, and exception is found only in cases where for any sufficient reason the head of the family accepts

another *guru*, or there is no male descendant worthy of the office. The *guru* is recognized in the *shastras* as the person who will teach the *mantra*, the mystic words that have to be repeated morning and evening, and which distinguish the particular sect to which one belongs, *vis.*, the Saiva, Sakta, Ganapatya, Baishnava etc. It is however a moot question whether a Brahmin, who has received the *gayatri* which is the vedic *mantra*, need be initiated into any particular class, as he has the right to study all *shastras* and remain a member of the universal Hindu creed and following.

Charity is the soul of the domestic system. *Dan* is a name for all forms of gifts, and from morning to eve, it is not denied where means permit; and as a consequence the poor followers of Baishnavism have formed a regular sect depending upon the offerings of rice and small bits of copper, and not unoften a beggar woman is found to have left a *handy* full of rupees to be taken possession of by whomsoever conveniently can! The beggars proudly beg and demand as of right so to say, because they know in their minds that no Hindu dare say no when he can afford to spare any small coin or anything equivalent to it. Besides those referred to above there are organised bodies that live by begging, or upon gifts spontaneously made. They are able-bodied men who do no work, but some of them are supposed to have a little and a few deep knowledge of the *shastras*, and are men who are more regarded by the Hindus than they are or probably can be by any other people.

Hindu charity is free and unorganized. It is considered the best in its form, as it sets no limits nor lays down a procedure. Sympathy alone is not the moving cause, but bliss hereafter is the ruling one; hence charity is personal as a rule, and subscriptions the exception. The Hindu mind does not really appreciate a combined act of charity, but where such instances are observable, they are evidence of the importation of new ideas of organisation gradually being imported from the western modes of civilization. Hospitality like charity is a special feature of the Hindu home. The open door system is perhaps inexplicable to the western mind.

KANYE LALL MOOKERJEE.

### *INTERVIEW WITH A BENGALI MINING EXPERT.*

I am afraid very few of your readers are aware that we have a mining expert in the person of Mr. S. Rudra, a brother of Mr. A. Rudra, barrister-at-law, who commands an extensive practice in Ceylon. This enterprising gentleman, went to England when quite a youth, and took to the study of minerology and geology, subsequently passing out as a mining Engineer. I believe, he is the only Indian who has made "mining" a speciality, and, from the accounts to hand, he is already looked upon in many quarters, as an authority in the mining line. There are, as we all know, vast tracts of unexplored land in India and Ceylon, and, when this is coupled with the other well-known fact that a good many localities have already been "spotted" by mining experts and enterprising prospectors (with capital to back them up), who are distinctly of opinion that some, if not all of these places will, if tapped, yield up valuable minerals, we cannot but come to the conclusion that a good many of our enterprising young men would be able to make a decent living, if, on going to Europe, they would fight shy of and avoid the beaten tracks and take to the study of geology, minerology and other allied sciences, going through a course of practical lessons in "mining." And, it goes without saying, that some of them will stand a good chance of making themselves useful, if not famous, if they succeed in mastering their subject. Those who are "in the know" and can speak with authority, or even a semblance of it, on such matters, hold to the opinion that the hidden wealth of India must be estimated at crores. Energy and capital are needed to unearth this treasure; but we all know that the number of energetic persons and capitalists, is ever on the increase in Europe. They would, if they could, run up to the polar regions, if some body would bring back the authentic news that the coveted yellow metal and other valuable minerals are to be had there for the digging. And such being the case, it is a "dead certainty" that this search

for Croesus' strong box, now being made all the world over, will be continued and kept up here in India also. The "Black Diamond" trade of Bengal has already made a name for itself, and it is a fact that a good many of our "well-to-do's," both European and Native, have made their fortune from the coal districts of Assansole, Ranigunge, Manbhoom and other now-famous places, where, say, three or four decades ago, your civilised man was almost an unknown quantity—a *rara avis*. It is safe, therefore, to conclude that the day is not far distant when mining will bring bread to thousands of our labourers and enrich a large number of those who are now 'toiling and moiling' in feverish excitement and expectation—quite justifiable under the circumstance—of becoming Croesuses in miniature. But we must not forget to take count of a big fact, an important fact, in this connexion. It will not do to ignore it. Thousands of our poor people manage to keep body and soul together by working as day labourers—skilled and unskilled—in tea gardens, factories, mills, collieries and breweries, mostly owned by the "white man"—our guide, our benefactor, our friend. It is he who finds the capital; it is he who conceives ideas and puts 2 and 2 together; it is he who keeps the "concerns" going. Success he deserves, and he scores it, at times, beating all previous records. He may be handicapped; he may be surrounded by seemingly insurmountable difficulties. But nothing deters him, nothing daunts him. He girds up his loins and puts his shoulders to the wheel in all earnestness and sincerity. And lo! he reaches his destination. Let us—Indians, keep in mind, that he does everything off his own bat. And does not he deserve success? Ultimate success makes up for the bitterness of early struggles. And a successful man himself, he has the supreme satisfaction of knowing that he is bread-giver to hundreds and thousands. And should not we, on this account alone, be thankful to him? But should not the success scored by him, suggest to us at the same time, a good many possibilities? Is it not quite possible—nay, certain, that our young people, provided they learn to put 2 and 2 together and qualify themselves so as to be able to keep concerns going, be themselves in a position to play the role of bread-givers and have hundreds and hundreds of their poor countrymen in their employ? Success in life, in the much-trodden and familiar walks of life, can but bring name, fame and wealth to the individual, but a successful prospector or mill-owner

can always enjoy the supreme satisfaction of knowing that he gives employment—bread—to hundreds of fellow beings whose lot it is to work hard from sunrise to sunset, but who even then, can only hope to earn just enough to keep body and soul together.

This digression, I make no apology for, being one of those who believe that times change and we with the times; that if we as a nation, at all wish to succeed "in life," we must keep pace with the times and adapt ourselves to our surroundings; and that neither Neo-Hinduism nor Koothoomi's blessings and missives, nor brooding over our "glorious past," will ever help us to reach the goal. We want—must have—matter-of-fact men who do not indulge in chimeras. Mr. S. Rudra has done well, indeed, by making "mining" a speciality. And he is no sham, no counterfeit. Europeans with considerable experience in mining, consult him freely and are actually utilising his services. And, ten to one, he will, before long, reach the topmost rung of the ladder. He has travelled round the world and is brimful of interesting reminiscences. When he is "talking shop," you are at once impressed with the fact that he has mastered his subject, that he has acquired a solid knowledge of mining, both theoretical and practical, and that his knowledge is by no means skin-deep. "Two years ago," says the *Ceylon Independent*, "he last visited Ceylon after a stay of some months in Siam where he transacted some important business in the mining line for the Siamese Government." From Ceylon he proceeded to Japan and took to the study of all important questions relating to mining, the methods adopted by the Japs, and the rules and regulations affecting foreigners desirous of obtaining concessions. "Mr. Rudra," says the same journal, "has had the opportunity of closely perusing the maps and records of Japan, and is of opinion that the mining prospects there are very good."

The writer asked Mr. Rudra a few questions connected with the mineral resources of China, Japan and Korea. In answer he referred him to what he said to another press representative who had waited on him and made similar enquiries some time since. The following particulars gleaned therefrom, would, no doubt, prove interesting reading:—

A gold vein traversing Japan from south to north, has been proved to exist, but very little work is being done owing to the financial resources of the people being limited, and to no advance

having been made in the modern system of mining. The presence of antimony, silver, copper and other minerals has also been discovered. The Japs do not encourage foreign enterprise, and concessions are not granted in the names of foreigners. The conservatism of the Japs has proved a great hindrance to foreign capitalists. Mining operations are in full swing in an island called Hakaido, where the enterprising Japs believe they have discovered a second klondyke.

From Japan Mr. Rudra travelled to Shanghai, a town of great commercial importance in China. It is here that prospecting parties and expeditions are organised and arranged and sent into the interior. Foreigners can, of course, obtain concessions from the Chinese Government, but not without a deal of bantering. It requires much patience and money before a concession can be obtained, but this trying ordeal does not prevent eager capitalists from speculating. In Shanghai Mr. Rudra joined an expedition going out to Korea for the purpose of prospecting for minerals: it was organised by Mr. Pritchard Morgan, late M.P. who obtained an extensive concession from the Korean government. Gold, anthracite, plumbago and other minerals have been discovered in Korea: the plumbago, however, is inferior in quality to the higher grades produced in Ceylon.

The expedition, referred to above, consisted of Mr. Rudra, Mr. Gustave Braeke, and Mr. Burn Murdoch. On arriving at Seoul in January 1900, they met the general agent Mr. W. P. Hutchison. Leaving him, they went forth on their journey into the interior, passing through Songdo and Pingyan, the ancient capitals. The journey was accomplished without any mishap, but the cold proved so severe and biting that they had frequently to dismount and take a brisk walk to warm themselves. An exciting time awaited them at their destination, where they were joined by Messrs. Stripling and Sandborn, who had gone in advance to secure the requisite supply of labour. The "children of the soil" vigorously resented this invasion by foreigners and handicapped the party rather seriously in the matter of food supplies. They also waylaid and robbed the messengers sent to the party, and matters assumed such an alarming aspect that representations had to be made to the British *Charge d'affaires* at Seoul. It was then that the Korean government sent out a company of 100 soldiers to preserve order,



since when matters have changed, and the best feelings prevail between the concessionaires and the Korean government.

Mr. Rudra will remain in Calcutta for a few months; but he is not the man to idle away his time. His programme is ready and he has arranged for a number of short trips to certain places in the interior, where the enterprising prospector's tent has already made its appearance, or where mining operations are in full swing.

BIPIN BIHARI BOSE.

### BENGAL IN THE MIDDLE OF THE LAST CENTURY.

Not being blessed with a liberal education, the people of Bengal had very narrow minds. Their education consisted of reading, writing and arithmetic just sufficient to enable them to carry on their ordinary avocations. The first lessons they learnt were from their grand-mothers in the shape of stories of hob-goblins and devils. To these were added what they learnt from the *Ja'ttra's* (country plays) describing chiefly the love fetes of Krishna. *Pa'ncha'lis* and *Kabis* did not a little to meet their educational wants. The former consisted of rhapsodies describing the doings of the gods and goddesses. These delineated sometimes the martial deeds of Ram Chandra and Kali Devi, but chiefly the love fetes of Krishna. But what was highly reprehensible, was the recitation of stanzas delineating the sexual intercourse between a gallant and his mistress in the most indecent language possible. The latter (*Kabis*) consisted of songs, generally of an indecent nature. It was necessary to have two parties, one singing a song on a particular subject and the other giving a reply to it. It must be said to the credit of these rhapsodists that they had the ability of composing songs very quickly, and in the interval of one party singing a song to which it was necessary to give a suitable reply. Among them, there were some songs which taught lessons of an elevated nature. But, the little that was good in them was marred by the indecent ideas which these effusions set forth. The young and the old, father and son, brothers, elder and younger, were all seen sitting together to hear the *Pa'ncha'li* and the *Kabi*; and this shows how low was the state of morals at that time.

There were at that time scarcely any good books worth reading. Prose-writing was then almost unknown. The authors of the time, generally indulged in poetical effusions. Poems such as Chandra-Kānta (চন্দ্রকান্ত) Kāmini Kumār (কামিনীকুমার) and Abalā Prabalā (অবলাপ্রবলা) delineating love stories began to spring up, and the so-called educated men of the time delighted in perusing them.

Earning money by foul means was then not considered sinful. Shrewd natives used to offer their services to European gentlemen who had come for the purpose of mercantile and other avocations. Taking advantage of the ignorance and gullibility of these foreigners, these shrewd natives with the show of rendering good service to them, used to drive a good bargain by giving an exaggerated account of the purchases made for them. These men trained themselves specially for this work. They got by heart a choice set of words and the English names of the articles generally required by Europeans, and acquainted themselves with market prices of the same. So that, they were able to understand any orders that were given to them. They were always upon the alert as to the arrival of vessels, and as soon as they received intimation of the same, they repaired to the strand to receive orders as to the supply of things.

The courts of law were then very corrupt. They were filled with *amlas*, pleaders and Muktears, who used to make money by any means they could lay their hands upon. Perjury and forgery were instruments in their hands to serve their nefarious ends. Bribery reigned supreme in the courts. No one could even enter the court premises without giving perquisites to the *amlas* and peons. An example is here given of the sort of machination the *amlas* adopted to extort money from the clients. They used to give out that the *Hakim* had a great regard for them and that their recommendations carried great weight. They used to take the opportunity of having a talk with the *Hakim* on a subject quite apart from the business of the court but within the sight of the clients. And, after finishing the talk they used to tell the clients that they had strongly recommended the *Hakim* to judge the case favourably. For the service thus rendered, they used to take a considerable sum from their clients.

The Police was then corrupt to the core. Among the lower subordinates, the Daroga cut a prominent figure. He was an incarnation of all that was wicked. His presence in a village to investigate a case was considered as the greatest calamity that could be conceived. Extortion was the weapon with which he used to harass the village-men; and the latter in order to appease this angry deity used to come before him in a suppliant mood with victuals of all sorts, rich presents and sufficient *Dakshina*. The

under-lings, or the demi-gods had also to be appeased. For, they had special oppressions of their own with which to torment the people. Mercy was unknown to them. Extortion of money by means of force was their object: and they thought little of the duty they had to discharge as servants of Government. So that, instead of bringing miscreants to justice, the Policemen became the oppressors of innocent people. With such dread did the ignorant men view the Daroga that even a judge or a magistrate was considered inferior to him. When a native was pleased with any European officer high in rank, he used to bless him saying—"Sahab! let God bless you and make you a *Daroga*."

The state of society was then very loose. This was chiefly the case among the upper classes. Every well-to-do man had a mistress in addition to his lawful wife. Although no one had the audacity to keep her in the midst of the family, a separate place was assigned to her. Such a course was adopted publicly. Instead of condemning it, the society of that time gave encouragement to it. So much so, that a mistress was reckoned among the paraphernalia of a rich man. The leading men of the time used to seduce innocent girls to sin. And, such cases were of frequent occurrence.

The manner in which the people passed their time was any thing but desirable. Flying kites, playing at cards and dice, besmearing the way-farers with red powder on the occasion of the Holec festival, enjoying fully the Durga and Kolipuja festivals by killing buffaloes and goats before the goddesses and dancing in a grotesque mood coloring their bodies with the blood of the animals killed, singing at the same time songs expressive of joy and hearing at night ribald poetical effusions and songs from *Jatras* and *Kali uallas* mostly of an indecent nature, were some of the principal pastimes.

Once a year, every village or rather portion of a village had a special occasion for enjoyment. This was the *Baruwaripuja*. This festival is quite distinct from those performed in the houses of the individual members of the Hindu community. It is, as its name implies, a festival of a dozen or fifteen. There is a public place with a hut on it assigned for the purpose. The idol is placed in the hut, and the open space in front of it is used for the performance of the festivities. This open space is covered with a canopy, and chandeliers and lanterns are hung to give light at night. The festival lasts for some days in which all classes of the

people take a peculiar interest. A number of enterprising men called *Pa'nda's* take the lead. They collect subscriptions, make arrangements for decorating the place, secure the services of *Jattra* and *Kabi wallas*, prepare bamboo-frame to place the canopy upon, and, in fact, do every thing necessary for the occasion. In making these arrangements, they have license to practice oppression if necessary. If any person refuses to give anything required by the *Pándas*, force is applied to get it, and even, if necessary it is stolen at night. When the person comes to know this, he is obliged to keep quiet for the sake of the community. The people scarcely take any interest in the worship of the idol itself. The priest does his own part. He utters *Muntras* as usual, which are hieroglyphics to the people. The women are the only class that seem to take any interest in the worship of the deity.

Mention has already been made of *Ja'ttra's*, *Pa'nchu'lis* and *Kabis*. These form the principal part of enjoyment on the occasion. The *Ja'ttra's* depict the love-fetes of Krishna in glowing terms and the people hear them with rapt attention. Generally, the services of two parties of *Pa'nchu'li* are secured, and a regular logomachy takes place, each party abusing the other in the most indecent language possible. The *Kabiwallas* also indulge themselves in a similar manner, and the audience remains spell-bound on the occasion, watching with eagerness as to which party is to gain the victory.

The Brahmanas who had hitherto been the arbiters of the people, were gradually losing the influence they had gained at one time. The Brahmanas of ancient India by their learning and devotion to religion succeeded in securing the veneration of the people. And it was but proper that due respect should be given to a class that devoted itself to the true welfare of the people. The Brahmanas of ancient India scarcely took any care of their own comforts. They passed their time in giving religious instructions to the people, writing religious books for their edification and passing the remaining portion of their time in meditation and prayer. But, at a later period, the Brahmanas degenerated to a very great extent. They failed to maintain the position once held by their ancestors. Failing to attract the people by their learning and virtue, they began to impose upon them.

At the period under notice, the Brahmanas were in the lowest depth of degradation. Most of them were entangled in secular

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### *THE SUBORDINATE JUDICIARY OF INDIA.*

In the opinion of very competent authorities the subordinate judicial branch of the Provincial Service has proved to be highly important, efficient and useful. It constitutes the backbone of the service. The burden and heat of the day are mainly borne by it. Considerations alike of justice to this deserving class of officers as well as of the real interest of the judicial service render it highly desirable that Government should take prompt steps to better their prospects and improve the condition of the service. It is gratifying to note that the Government has taken up the question in right earnest. Its attention was drawn some time ago by the interpellations of the Hon'ble Babu Balkant Nath Sen in the Bengal Legislative Council suggesting an effective remedy for the standing block of promotion by creating a Rs. 500 grade of Munsifs. The *Bengali* in a series of articles pointed out clearly the causes of such congestion in the service and cited specific instances showing that the subjudges of the present day fared worse than their predecessors; that it was difficult for them to attain to a Rs1000 grade and they could expect to remain in it only for a short period. The *Statesman* also expressed similar views urging upon Government the necessity of placing the subordinate judicial service on an equal footing with the subordinate executive service as regards rapidity of promotion. Mr. E. J. Trevelyan late of the Calcutta High Court has, in an article published in the *Law Quarterly Review*, made very valuable practical suggestions for improving the status and efficiency of the judicial service. "Not only have the laws," he says, "increased in volume and in difficulty, but the subordinate judiciary and the Bar in the Districts have improved to a very marked extent, both in general education and in legal training. The examinations which have to be passed in India by those seeking to qualify for the Bench or the Bar comprise many more subjects than those contained in the examination which has to be passed by Civil Service Students.

The Native Judiciary is highly educated and well-trained. Moreover, except in very isolated cases, they are now free from the charges which used to be made against them, namely, of being wanting in impartiality and judicial purity. The great number of important civil cases are now tried by native subordinate judges, and the reports of the decisions of the Judicial Committee of the Privy Council show that frequently the opinion of a single subordinate judge is preferred to that of the High Courts sitting in appeal from him." What higher testimony could there be to the capacity of the subordinate judiciary? Mr. Trevelyan then suggests one of two remedies; either to compel the passed candidates in the Indian Civil Service Examination electing the judicial line to undergo a thorough training in law for three years and serve some probationary period as Munsiffs and Small Cause Judges or to throw open all the District Judgeships to the subordinate judiciary and the Bar. In support of the latter suggestion he cites the authorities of the Indian Law Commissioners, the Public Service Commission and the late Sir James Stephen. That eminent jurist said:—"I would, on the one hand, encourage Civilians to be lawyers, and on the other, enable lawyers not being Civilians to receive Judicial appointments. I think that all the District and Sessions Judgeships, as well as the High Court Judgeships, should be thrown open, and that the abler natives should be appointed to them largely, especially in the quieter parts of the country. I believe that, in this way, it would be possible in the course of a few years to have a thoroughly good Judicial service and a regularly organised legal profession and in particular to make the service a bond of union between the natives and ourselves. The native appointments to the High Court of Calcutta have answered admirably, and I hear on every side excellent accounts of the younger Munsiffs and subordinate Judges who have been educated in our Universities." To the opinion of these sound thinkers and experienced and distinguished lawyers I would add that of the Earl of Selborne the late Lord Chancellor who from his place in the British Parliament declared that in every instance in respect of integrity, of learning, of knowledge, of the soundness and satisfactory character of the judgments arrived at, the native judgments in civil cases are quite as good as those of English judges.



Mr. Trevelyan would require the Civilians to undergo a preliminary training in law and minor judicial work before appointing them to District Judgeships. Such a training would serve more purposes than one. It would remove the principle of the obstacles standing in the way of their coming up to the mark. It should be borne in mind that the habits, manners, customs, languages, ways of thinking, modes of transacting business &c., of the people of India are different from those of Englishmen. Whether an acquaintance with the mode of life and character of the ruler or the ruled is necessary for the purpose of administrative efficiency in India? It is well-known as a matter of fact that English Civilians on their first landing in India are generally placed in subordinate and less responsible position and it is only when after a residence of several years in India, they have acquired sufficient experience of official work, native life, and the vernaculars that they are deemed competent to be entrusted with higher responsibilities. Even experienced officials residing for a long time in India are now and then found to commit official vagaries and blunders. "Few worse Governments," says Dr. Congreve, "can be devised than one in which the governors are launched into office at an immature age; and when years and practice have refined their judgment and qualified them for the task, they make way for others to renew the same process—make their mistakes, learn wisdom and spend the wisdom acquired in an idle and objectless existence in another sphere or in the best contingency not in the service of those at whose expense they have acquired it. The constant change of governors and their unripeness are ever-recurring topics of remark in the discussions in our Government and I find the judgment of an acute and not unfriendly native statesman is to the effect that in the inability to settle in India lies the most insuperable objection to our rule."

But instead of taking the larger measure of replacing the Civilian Judiciary by the subordinate native judiciary and the Bar which is a question of time and deep deliberation, the step which Government should think it necessary to take at once in the interest of the service is the promotion of the prospects of the subordinate judicial service. It is a crying want calling for the immediate attention of Government.

KAILAS CHUNDRA KANJILAL, B.L.

### BENGAL IN THE MIDDLE OF THE LAST CENTURY.

Not being blessed with a liberal education, the people of Bengal had very narrow minds. Their education consisted of reading, writing and arithmetic just sufficient to enable them to carry on their ordinary avocations. The first lessons they learnt were from their grand-mothers in the shape of stories of hob-goblins and devils. To these were added what they learnt from the *Jatras* (country plays) describing chiefly the love fetes of Krishna. *Pa'ncha'lis* and *Kabis* did not a little to meet their educational wants. The former consisted of rhapsodies describing the doings of the gods and goddesses. These delineated sometimes the martial deeds of Rām Chandra and Kali Devi, but chiefly the love fetes of Krishna. But what was highly reprehensible, was the recitation of stanzas delineating the sexual intercourse between a gallant and his mistress in the most indecent language possible. The latter (*Kabis*) consisted of songs, generally of an indecent nature. It was necessary to have two parties, one singing a song on a particular subject and the other giving a reply to it. It must be said to the credit of these rhapsodists that they had the ability of composing songs very quickly, and in the interval of one party singing a song to which it was necessary to give a suitable reply. Among them, there were some songs which taught lessons of an elevated nature. But, the little that was good in them was marred by the indecent ideas which these effusions set forth. The young and the old, father and son, brothers, elder and younger, were all seen sitting together to hear the *Pa'ncha'li* and the *Kabi*; and this shows how low was the state of morals at that time.

There were at that time scarcely any good books worth reading. Prose-writing was then almost unknown. The authors of the time generally indulged in poetical effusions. Poems such as Chandra Kānta (চন্দ্রকান্ত) Kāmini Kurnār (কামিনীকূমার) and Abalā Prabalā (অবলাপ্রবলা) delineating love stories began to spring up, and the so-called educated men of the time delighted in perusing them.

Earning money by foul means was then not considered sinful. Shrewd natives used to offer their services to European gentlemen who had come for the purpose of mercantile and other avocations. Taking advantage of the ignorance and gullibility of these foreigners, these shrewd natives with the show of rendering good service to them, used to drive a good bargain by giving an exaggerated account of the purchases made for them. These men trained themselves specially for this work. They got by heart a choice set of words and the English names of the articles generally required by Europeans, and acquainted themselves with market prices of the same. So that, they were able to understand any orders that were given to them. They were always upon the alert as to the arrival of vessels, and as soon as they received intimation of the same, they repaired to the strand to receive orders as to the supply of things.

The courts of law were then very corrupt. They were filled with *amlas*, pleaders and Muktears, who used to make money by any means they could lay their hands upon. Perjury and forgery were instruments in their hands to serve their nefarious ends. Bribery reigned supreme in the courts. No one could even enter the court premises without giving perquisites to the *amlas* and peons. An example is here given of the sort of machination the *amlas* adopted to extort money from the clients. They used to give out that the *Hakim* had a great regard for them and that their recommendations carried great weight. They used to take the opportunity of having a talk with the *Hakim* on a subject quite apart from the business of the court but within the sight of the clients. And, after finishing the talk they used to tell the clients that they had strongly recommended the *Hakim* to judge the case favourably. For the service thus rendered, they used to take a considerable sum from their clients.

The Police was then corrupt to the core. Among the lower subordinates, the *Daroga* cut a prominent figure. He was an incarnation of all that was wicked. His presence in a village to investigate a case was considered as the greatest calamity that could be conceived. Extortion was the weapon with which he used to harass the village-men: and the latter in order to appease this angry deity used to come before him in a suppliant mood with victuals of all sorts, rich presents and sufficient *Dakshina*. The

under-lings, or the demi-gods had also to be appeased. For, they had special oppressions of their own with which to torment the people. Mercy was unknown to them. Extortion of money by means of force was their object: and they thought little of the duty they had to discharge as servants of Government. So that, instead of bringing miscreants to justice, the Policemen became the oppressors of innocent people. With such dread did the ignorant men view the Daroga that even a judge or a magistrate was considered inferior to him. When a native was pleased with any European officer high in rank, he used to bless him saying—"Sahab! let God bless you and make you a *Daroga*."

The state of society was then very loose. This was chiefly the case among the upper classes. Every well-to-do man had a mistress in addition to his lawful wife. Although no one had the audacity to keep her in the midst of the family, a separate place was assigned to her. Such a course was adopted publicly. Instead of condemning it, the society of that time gave encouragement to it. So much so, that a mistress was reckoned among the paraphernalia of a rich man. The leading men of the time used to seduce innocent girls to sin. And, such cases were of frequent occurrence.

The manner in which the people passed their time was any thing but desirable. Flying kites, playing at cards and dice, besmearing the way-farers with red powder on the occasion of the Holec festival, enjoying fully the Durga and Kalipuja festivals by killing buffaloes and goats before the goddesses and dancing in a grotesque mood coloring their bodies with the blood of the animals killed, singing at the same time songs expressive of joy and hearing at night ribald poetical effusions and songs from *Jaltrus* and *Kali wallas* mostly of an indecent nature, were some of the principal pastimes.

Once a year, every village or rather portion of a village had a special occasion for enjoyment. This was the *Barwaripuja*. This festival is quite distinct from those performed in the houses of the individual members of the Hindu community. It is, as its name implies, a festival of a dozen of friends. There is a public place with a hut on it assigned for the purpose. The idol is placed in the hut, and the open space in front of it is used for the performance of the festivities. This open space is covered with a canopy, and chandeliers and lanterns are hung to give light at night. The festival lasts for some days in which all classes of the

people take a peculiar interest. A number of enterprising men called *Pa'nda's* take the lead. They collect subscriptions, make arrangements for decorating the place, secure the services of *Jattra* and *Kabi wallas*, prepare bamboo-frame to place the canopy upon, and, in fact, do every thing necessary for the occasion. In making these arrangements, they have license to practice oppression if necessary. If any person refuses to give anything required by the *Pándás*, force is applied to get it, and even, if necessary it is stolen at night. When the person comes to know this, he is obliged to keep quiet for the sake of the community. The people scarcely take any interest in the worship of the idol itself. The priest does his own part. He utters *Mantras* as usual, which are hieroglyphics to the people. The women are the only class that seem to take any interest in the worship of the deity.

Mention has already been made of *Ja'ttra's*, *Pa'ncha'lis* and *Kabis*. These form the principal part of enjoyment on the occasion. The *Ja'ttra's* depict the love-fetes of Krishna in glowing terms and the people hear them with rapt attention. Generally, the services of two parties of *Pa'ncha'li* are secured, and a regular logomachy takes place, each party abusing the other in the most indecent language possible. The *Kabiwallas* also indulge themselves in a similar manner, and the audience remains spell-bound on the occasion, watching with eagerness as to which party is to gain the victory.

The Brahmanas who had hitherto been the arbiters of the people, were gradually losing the influence they had gained at one time. The Brahmanas of ancient India by their learning and devotion to religion succeeded in securing the veneration of the people. And it was but proper that due respect should be given to a class that devoted itself to the true welfare of the people. The Brahmanas of ancient India scarcely took any care of their own comforts. They passed their time in giving religious instructions to the people, writing religious books for their edification and passing the remaining portion of their time in meditation and prayer. But, at a later period, the Brahmanas degenerated to a very great extent. They failed to maintain the position once held by their ancestors. Failing to attract the people by their learning and virtue, they began to impose upon them.

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*THE RUINS OF MAHABALIPURAM.*

As it was Christmas time, we all arranged for a short trip to Mahabalipuram or "The Seven Pagodas." Our party consisted mostly of young men who are members of an association of college students in Mylapore. We fixed Sunday for starting, and as we had previously arranged for a boat to take us there, we set out at 6 P.M. in the evening. Some of us had never been in a boat before, and that was why we preferred a boat journey to railway travelling. Unfortunately, we had no moonlight to enhance the beauty of the scenery around us. We felt quite at home in the boat as it moved on and some of us could not believe it when told that the boat was on the move. It was dusk when we reached Papanchavady, and after passing the locks we were once more on the canal, enjoying the beauty of Nature. The sails were hoisted up and the boat was moving at a Jutka's rate. The night advanced and the whole canopy above was obscured by darkness. The tall trees on the banks appeared like ghosts gibbering at us, and we all crouched in our beds to make the boat-trip as comfortable as possible. We divided ourselves into groups of four or five, and spent the night in conversing upon various topics, political and religious. When it was nearly eleven, we all went to sleep, but sleep in its literal sense none of us enjoyed. Fear of being plundered by robbers slowly broke in upon us, and it chilled our hearts, especially when we came near Covelong. Near it the canal joins the sea, and here we saw a large expanse of water stretching far and wide with no speck of land visible at any distance. In fact, we were in deep water. The boatmen might turn pirates themselves—as it was famine time—and our lives were in their hands and through them in the water below.

Everyone of us was praying either in Sanskrit or in Tamil. Happily we crossed the junction and at last we were once more

upon the canal water. Night was declining and the signs of morning were slowly becoming visible in the East. The breeze was gently blowing upon us and we felt considerably refreshed. The night was at last over, and the cock and the crow announced the presence of dawn. The deep blue-black sky had brightened to a peculiar violet with the larger stars still glittering brightly. Behind them the grey line rose higher and higher, deepening into a delicate rose-pink, with the fan-like rays of the invisible sun shooting and quivering. Slowly the sun sprang up—a red ball—over the horizon with its effulgence. The golden beams of the great luminary fell smilingly upon the universe and upon our boat, cheering our hearts with an ardent love for the Almighty.

We did not notice the buzz and the turmoil of the waking town. A severe calmness possessed the atmosphere around us. The boat was moving very fast. It seemed as if it was cleaving the water into two halves. Happy, indeed, was our lot then, for where else could we get such picturesque scenery? Some of us got upon the deck with opened umbrellas to protect us from the sun who, though invigorating at first, soon began to scorch us mercilessly. For miles we saw no signs of human habitation, except an occasional tody-shop to supply drink to the wearied and clumsy boatmen. It was nearly eight in the morning when we reached Mahabalipuram. We began to pack our goods which lay scattered upon the deck, and before the lapse of a quarter of an hour we soon found ourselves upon the bank. Though all of us were ready to go to the village, we sent our cook and some of our friends fit for rough work, to find out a lodging for us, where our breakfast could be prepared before we ascended the hill, while we, the rest of the party, strolled along the banks to have a bird's-eye-view of the whole locality.

What first struck us were the ruined caves and the monolithic cars on the shore which rudely stared at our faces the moment we got down from the boat to have a view of the whole place. What a beautiful and lovely scenery around! What a picture of natural beauty met our eager eyes! But who would paint the scene in words or pigments? Were we literary men with power of language we could then give you an impression of what we saw. A proud city once rearing its head in magnificence is now a

straggling village of ruins. There occurs a wealth of rare sculptural specimens to be admired by sculptors and architects and epigraphists. The village, which is only 33 miles from Madras by the canal, contains only a few houses belonging mostly to Ayangar Brahmans who are the sole masters of the place. They are very kind to travellers. The houses appear to be solemn and serious. There is a Vaishnavite temple dedicated to Sthalasayana Perumal. It is managed by Ayangar Dhatmakartas. A description of the temple will be given later on. When we considered the gloomy aspect of the village, pity for the place and its inhabitants overpowered us. Our cook soon returned with the good news that lodgings had been obtained and that we could march on to the ruins. Our way lay through a foot-path among bushes of prickly pear and brambles. We slowly and carefully reached the place. A few Brahman houses and some huts of agriculturists were all that could be seen. After depositing all our articles with the house-keeper, we took our breakfast consisting of coffee and bread. A few minutes after, we were seen on the rocks, visiting the temples and caves. It is impossible to give a detailed account of the rock-cut caves and temples in a short sketch. The sculptural rocks may be divided into three groups: 1. caves, 2. temples, and 3. *rathams* or cars. The first stone-work that becomes visible to the eye of the tourist when he enters the village is a rock called Arjuna's Penance. It is nearly 90 ft. long and 30 ft. high, and on it are engraved beautiful figures of gods, beasts, birds, and men. The artistic workmanship of the figures is, indeed, highly admirable, though they appear to be worn out and weather-beaten. The reason why this beautiful piece of sculptural work was called Arjuna's Penance is that Arjuna, with his body reduced to a mere skeleton on account of his severe penance, figures prominently among the images. He is seen dancing with joy, on account of his success in winning the weapon, called Pa'supata'stram, from Siva. The whole incident is narrated in Kiratārjunīyam. We next visited Krishna's *mantapa* hewn out of a single rock. The story of Krishna's *Lila* is well illustrated by these figures cut out on the side walls of the *mantapa*. On one side is seen Krishna playing upon the flute, surrounded by kine which listen to the sweet music. Far away are seen a bevy of shepherd-

esses carrying milk-pails upon their heads and children playing with mirth and merriment. Our next visit was to the cave of Seshasa'yī. This is also a specimen of the monolithic caves for which this place is noted. There is a Siva temple in the middle and on the side walls is seen the Mahishāsura-vadham illustrated by means of figures. Pārvati is seen attacking the ferocious giant who is defeated and has fallen on the ground. The scene appears to the naked eye not as a picture but as a real combat between two rivals. A short turn from the Krishna *mantapa* brought us to the Ganesha cave. It is like the other caves in its workmanship, but beautiful inscriptions written in Pallova characters cannot fail to strike the eye. The other cave is the Varāha cave. There is seen Vishnu raising the world, by assuming the form of a Varāha. Then he is seen humbling the proud Vajī by assuming the form of a *Va'mana* (dwarf). On one side is seen Lakshmi, bathed by water poured from golden vases held in trunks of elephants.

So much for the caves. We returned after visiting the monolithic caves at one O'clock. Unaccustomed, as we were, to climb rocks, we became very tired, and we were all eager to return for our dinner. Our meals were prepared by our cook and he was assisted by the owner of the house, an old Brāhman woman. She welcomed us and provided us with all her utensils and also ministered to our wants by giving us hot water for bathing. The provisions we had brought with us were supplemented by curds and milk obtained from the place. There was much fun in preparing and taking our meals, the amusement being provided by three young men who were assisting our cook. Dinner over, some of us went to the *mantap* to take a short rest. The others were content with lying upon the pile kept neat by the owner of our lodgings. Tiffin time approaching, we partook of some light refreshments, with coffee, and then started for the temples. They are situated upon the sea-shore. They are two in number, one smaller than the other. They appear very much to be in a dilapidated condition and the Gopuram of the smaller is in a slanting position, which shows that it will soon fall to the ground. These temples are not built of brick and mortar but from top to bottom the whole structure is cut out of a single rock. The bigger temple is dedicated to Siva and the smaller to Vishnu. Here the images are no longer worshipped and the temples are a

heap of ruins. As for the superior sculptural workmanship, it is beyond our power to describe it. We could not take off our eyes from what we saw. Alas ! ages have passed away and with them the patrons of the artists and the artists themselves ! Where are their successors ? What has become of their noble science ? The sea is not merciful to the work of mortal man. It has no pity and coming nearer and nearer, has washed away many beautifully cut rocks. The images no longer get Abishekam from the hand of man but, instead, the sea bathes them with its waves which dash upon them incessantly. Once as we were standing, a huge wave rushed towards the temples and rising to an enormous height dashed upon the rocks which lie strewn on the beach. The whole mass was soon divided into innumerable particles of water which shone with the variegated colours of the rainbow, owing to their prismatic forms. The peculiar characteristic of the temples is that their Gopurams are higher and of a more dignified appearance than the Prākāra which surrounds them ; for, they are unlike modern temples which generally have the Gopuram of the Garbhagriham lower than the Prākāra or walls which surround them.

We soon returned from the temples on the beach and we made our way to visit the so-called monolithic cars or *Rathams*. These are situated on the southern side of the place. They are five in number. They are not really cars but temples cut out of single rocks, in the form of cars. These show the last forms of Buddhistic and the first forms of Drāvidian architecture. Of these five, one is at a little distance from the remaining four. According to *Vastubodha Sastra* its form is styled *Gajaprishtakṛiti*, i.e., form resembling the back of an elephant. This car is 18 ft. long, 12 ft. broad, and 16 ft. high. This is a monolithic car and is called the car of *Dharmaraja*. Who built these cars and when were they built ? These questions will be answered in a separate paragraph.

There are several inscriptions glorifying the fame of the builder, in beautiful and fine Pallava character. The remaining four cars are called after the names of the four Paṇḍavas, Sahadeva, Nakula, Bhima and Arjuna. In front of these are two figures, one of an elephant, and the other of a lion, cut out of two single rocks. In the back there is a bull similarly cut and it has a majes-

tic appearance. Some of these cars are left in an unfinished state and the reason is not plain enough. Man has not cared for these beautiful structures, while nature, a kind mother to all, has also disregarded them by allowing the lightning to strike them mercilessly. The Gopurams of these cars resemble more or less the pyramids in their structure and they are the oldest of all the monolithic caves and temples of Mahabalipuram. The principal buildings of this place are a light-house and a *Dak Bungalow* for the accommodation of travellers. There is another light-house which stands on a rock towering above all the innumerable rocks of this place.\* This light-house is built upon a small temple which surmounts another temple which is entirely carved out of this single rock with reliefs in the interior. This temple is called Yamapuram temple and it is really a sight worth seeing. We soon visited the above temple and light-house on the way to our lodgings during the first part of our visit. We left nothing unseen that is worth seeing. After surveying the whole place to our heart's content, we returned to the banks of the canal where our boat was lying. It was nearly sunset when we reached the canal bank, and we all sat down on the green grass to take rest after a day's wandering and to admire the sunset. The sun was slowly going down behind the fabled western mountains, leaving the whole universe in darkness and gloom. The great luminary who had been busy throughout the whole day now appeared to rest upon a bed of beautiful red cloud above the horizon, far away from the eye. The gentle sea breeze was blowing over us, cooling and refreshing us. The water before us, unlike the sea with its stormy waves, was calm without any ripples. The sun's reflection was a charming and picturesque sight, indeed. Far away from it the sky appeared to be very pale and a kind of dim greenish yellow appeared here and there among the clouds. A little distant from the sun, the clouds were tinged with a bluish hue intermingled with yellow spots. While nearer and nearer the sun the sky shone like molten gold and the clouds appeared like golden minarets with silver globes upon them. While under the sun the sight of the transformation of colours was, indeed, ravishing. First, a red colour was seen to pervade and then all the clouds became yellow like gold; and from yellow they passed to yellowish green and then, again, to silver white. Ah, never have

we seen such a beautiful sunset and it was our lucky *karma*, indeed, that had brought us to such a lovely place as this.

We returned to our lodgings and having performed our evening ablutions we went to the temple of Sthalasayana Perumal. This temple seems to be of later origin and here we miss the artistic workmanship of the sculptors, which is well manifested in those monolithic caves and temples. We were all very warmly received by the temple priest. Worshipping the deity, we retraced our steps to our lodgings again. After supper we went off to sleep and at three in the morning we started for Punceri, a village on the other side of the canal, where there is a road which leads to Pakshithirtham or Thirukkalekunram. But here the description of our tour stops. Our return journey was not as pleasant as was expected to be. It was monotonous and wearisome, as the wind was against us. We did not admire the beauties of Nature, for the whole atmosphere was immersed in thick gloom. But yet we were not quiet. We admired the wonderful exhibition of phosphorised water below us, as one of us stirred the water when the boat was making its way against the headstrong current. Monotonous as it was, our journey would have been more pleasant had it not been for the impudence of the lock-openers at each of the four or five locks. Our landing was delayed for four hours and we had to suffer quietly, for, who was there to hear our grievances? They are the absolute masters of the situation, and on one occasion our secretary had to go in the scorching sun to request them to open the lock, as we were all hunger-pressed and wearied with the long journey. We reached Mylapore at half past two and we were once more in our own homes, relating our adventures to ardent listeners who cheered us enthusiastically.

A few remarks about Mahabalipuram and the account will end. A careful study of the inscriptions written in Paliava characters leads one to think that this village was once a flourishing town ruled by benevolent kings. During their time, they seemed to have patronized sculptors and that to a very great extent. Mr. Fergusson, in his "Cave Temples," says that these temples probably had their origin between 600 and 700, A.D. The inscriptions in the Ganesha Temple give us an account of the kings who ruled Mahabalipuram, and from them we learn that



Athyanthakama was the reigning prince under whose supervision all these sculptural works took place. The kings belonged to the Pallava dynasty and their reign lasted during the fifth and the sixth centuries. They traced their origin from Brahma, and Pallava was the chief of them. From him came Ugradanda or Lokā'ditya, and from him Athyanthakama and from him Mahendra Varma. They were in constant war with the kings of the Chā'lukya dynasty. Once Lokā'ditya defeated Ranarasika, a Chā'lukya king. But after the 6th century their ascendancy was on the decline and they were defeated by the Chā'lukyas who occupied Conjeevaram (Kanchi), the capital of their opponents. Pandit Hara Prasad Shastri, in his "History of India," says that the Chā'lukyas, though they occupied Conjeevaram and made themselves masters of Kanchi, never ventured to destroy the sculptural works, but, instead, they preserved them, out of pity to their vanquished foes. Thus we see that these magnificent works were left without any protection and the result is plain enough. With these remarks the account of our tour comes to an end and, on the whole, we were very much benefited by the visit, as there was ample scope for thought.

C. H. KODANDA RAMA SASTRI.

*NATIVE CHIEFS AND THE PEOPLE  
DURING THE SEPOY REVOLT.*

CHAPTER III.

As regards the noble bearing of Holkar at that awful juncture, the great historian of the Sepoy War remarks,—“But what was Holkar doing all this time? The roar of the guns surprised him as much as it surprised Durand, and perhaps it bewildered him still more. He could not understand what it portended. He did not know what to do. He knew that some of his guns had opened fire, but for what purpose and in what direction was not clearly known to him. All the inmates of the palace were in the wildest state of tumult and confusion. First one story, then another, was brought to him. No one could give him any clear insight into this most unexpected and most mysterious ebullition. It might have been directed against the English, or it might have been directed against himself. That in the first hour of the outbreak he was astounded and paralysed, is certain. But no one can have followed me so far in this history of the Sepoy War without discerning the patent, the obstreperous truth that English soldiers and statesmen of the highest rank, were sometimes bewildered and paralysed when first the storm burst upon them. If, in the sudden confusion, when there were runnings to and fro at the palace, and the reports of one man set at naught the reports of another, Holkar thought more of himself and the Raj than of Durand and the British Agency; he did only that which in like circumstances, any Englishman would have done. His first duty was to his Raj, which he believed to be as much imperilled as the lives of the little cluster of Englishmen at his court. But before the Maharaja had time to recover himself from the first confusion and stupor of this sudden outbreak, Durand had fled from Indore

—no one seemed to know whither."—*Sepoy War, Vol. III., pp. 338-9*, also *Bull's History of the Indian Mutiny, Vol. I., pp. 521, 532, 533, 543.*

The insurrection was headed by one Suddut Khan, a man who had formerly been disgraced by his king and had been removed from the Durbar. During the evacuation of the Residency it is said that this miscreant came to Holkar in his palace and boasted of having wounded a Saheb.—*Vide Central India in 1857, p. 464.* The prudent Holkar at once had him apprehended and confined for several hours. This enabled Col. Durand's little band to return unmolested before the mutineers, who at that critical moment had virtually been without a leader.—*Bell's Letter, pp. 14, 23.* This was not all, continues Major Evans Bell—"The Maharaja sent back to the scene of bloodshed and confusion the misguided leader of his detachment with orders that might have damped the ardour of all who feared or hoped anything from their own prince; he stopped any reinforcement of the mutineers and rabble engaged in attacking the Residency, checked the concourse that would otherwise have flocked there with irresistible effect, and prevented the pursuit of Col. Durand. It is almost certain that by remaining close to his palace, keeping as tight a hold as was possible for some time over the bulk of the troops, he did much more good than if he had started for the Residency in the midst of an infuriated crowd, ignorant of his real intention, but bent on mischief themselves."—*Bell's Letter, p. 43.* "During the tumult," observes Charles Bell, the indefatigable historian of the Indian Mutiny, "Holkar himself did all that lay in his power to re-establish order and protect Europeans, and he resolutely refused to countenance the behaviour of his rebellious subjects."—*History of the Indian Mutiny, Vol. I., p. 531.* At no little risk of his own life he had given shelter within his palace that very day to a number of Europeans, East Indians, and his well-advisers. On that very night at 9 P.M. he sent a deputation to the British authorities at Mhow to communicate with them and sent off letters to Col. Durand and to Lord Elphinstone the Governor of Bombay, assuring them of his fidelity and urging the immediate advance of Bombay troops under General Woodburn for the suppression of disorder and pacification of Indore.

Early on the morning of the 2nd of July the mutineers from

Mhow arrived and fraternized with the Indore rebels. For two days the utmost riot and disorder prevailed. The rebels audaciously demanded from the Maharaja the heads of the Europeans, Eurasians together with those of the Durbar members who were considered by them friendly to the Kafers (infidels). This the fearless Maharaja indignantly refused. On the 4th, the mutineers growing bolder commenced a general plunder of Indore. The Maharaja had hitherto been anxiously waiting for British reinforcement to check the license and impertinence of the mutineers which he was powerless to control. Finding although that no British troops came to his aid, and that his peaceful subjects were being trampled upon by the armed ruffians, he valiantly rode out to the rebel camp with a few brave and staunch followers to stop their depredations. The scene which ensued was truly edifying. At the sight of the Maharaja the mutineers clamoured loudly for the heads of those he had sheltered, but their demands were resolutely rejected. "He offered them his own person but he would not suffer an Englishman to be hurt." They called upon him to place himself at their head, and to lead them against the English. They reminded him of the martial character of his great ancestor, Jeswant Rao, and taunted him with cowardice; but even this did not move him to join the ranks of our enemies. He told the insurgents that it was no part of the tradition of his family that they should murder women and children. He stood out boldly against all the threats of his own soldiery, and then rode back to the palace." *Kaye*, pp. 340-1. Also *Martin's Indian Empire*, Vol. II, p. 349, *Charles Bell's History of the Indian Mutiny*, Vol. I, p. 533.

The mass of the mutinous rabble unmistakably noticing the fearless integrity and magnanimous attitude of the Maharaja towards the Paramount Power, marched off in sheer disgust, with some guns and treasure to Delhi. Peace and order were soon restored by the efforts of the Maharaja. Thus relieved from the pressure of the mutineers, he sent out three columns of his troops for the rescue of British officers in the adjacent districts. The British treasure amounting to about £120,000, which he had partly saved and partly recovered afterwards together with his own notes to the value of about £245,000 and his jewels of immense value, he sent to Captain Hungerford at Mhow.

Captain Hungerford, after the dispersion of the mutineers from Mhow, hastily concluding at first from the evacuation of the Residency that Holkar had something to do with it, "commenced the system so recklessly pursued at Allahabad of punishing the innocent with the guilty, by proclaiming martial law, and by destroying villages surrounding Mhow without the slightest reference to the native Government, whose revenue and authority were thus cruelly injured at a time when it was most important to strengthen both." Gallows erected outside the Fort were terribly at their work. The anti-native feelings raging then to the highest pitch found expression in such immoderate language "Mercy is a word we have scratched out of our memories; in fact, mercy to them is death to us" "We all vow vengeance." "My nigger friends wrapped me in their own clothing to disguise me," "These words," remarks R. M. Martin were written on the 6th of July in a station where no woman or child, and only three males had been injured by the hands of the mutineers, and where some remarkable evidences had been afforded of generosity and fidelity on the part of the Sepoys." *"Our Indian Empire, Vol. II., p. 349, 349. Charles Ball's History of the Indian Mutiny, Vol. I., p. 538, 540.* But ere long Holkar's straightforward and fearless policy soon convinced Hungerford beyond doubt of his glorious integrity. The Mhow authorities soon appreciated the incalculable value of the Maharaja's friendship, inasmuch as on him alone depended their preservation from being blockaded "in a weak fort, utterly untenable against an enemy with guns for any length of time, with only a handful of Europeans in the midst of a country risen all around." *Major Cooper's Despatch, Mhow, July 9th, 1857.*

With the effectual co-operation of Holkar, the English authorities at Mhow, observes Major Evans Bell, succeeded "in restoring postal and telegraphic communications, in regaining a firm hold over local resources, and in smoothing the way for military operations. The Maharaja, fortified by friendly intercourse with our officers, was able to tranquillize the country and to spread abroad a general impression that the cause of the insurgents was doomed." The vigilant Maharaja constantly employed several of his detachments in keeping the country quiet and suppressing marauders. Being informed that Captain Hutchinson and his wife the

daughter of Sir Robert Hamilton, whom he regarded "as his sister" had been confined by the Anjheera Raja in his fort, Holkar immediately sent troops for their rescue. Fortunately, the report proved false, but they found them in sore flight in disguise on the way to Borada, and brought them back to Indore, where they were cordially and hospitably received by the Maharaja. Hutchinson relieved Hungerford from the political responsibility which he had undertaken with so much address and promptitude. The Maharaja not satisfied with having restored order and peace at Indore only, joined with alacrity with the paramount power to fight some of its most decisive battles in the neighbourhood against the rebels, which elicited well merited congratulations from the Bombay and the Supreme Governments.

Col. Durand and his party retreating at ease from Indore reached Sibore the capital of Bhopal. Major Travers who covered the retreat remarked "the Begum has clearly told us that the whole of India is now at enmity with us and that our remaining here is a source of weakness to her, and endangers the state and her." Having remained there not even for 24 hours, Col. Durand found no alternative but to march at once for Hoshangabad, a British station two hundred miles from Indore, and not within the limits of his charge. Now this question of retreat has been reviewed and controverted hotly and variously. According to Durand and his friends the retreat and the evacuation of the Residency were justified on these grounds:—that Holkar was on the side of the mutineers, that the presence of ladies and children, in the residency made it ill-calculated for defence, that no succour could be obtained from Mhow and lastly that the line of retreat was in danger of being occupied by the mutineers. These explanations however have been criticised by others from the facts that the line of retreat was clear, and that Hungerford with his battery had been marching from Mhow towards Indore, immediately on the receipt of Durand's letter, and had only to return from half the way learning that the residency had been evacuated. Had Durand waited for this opportune succour the combination of the Mhow and the Indore mutineers might have been averted and the mutiny at Indore would have most probably been suppressed. Justly, remarks Sir John Kaye—"But admitting that the sudden retreat

was justifiable—or even commendable—I can see nothing to justify the after treatment of Holkar by the acting resident at Indore." On the 4th of July Durand hastily condemning Holkar, wrote to Lord Elphinstone that "Scindiah and Holkar appear to be allies. Scindiah's treachery, if there was any, never was palpable—but Holkar's has been of the true Maharratta stamp." But the Governor of Bombay has so strongly been impressed with the conviction of Holkar's noble bearing and fidelity that he wrote to Col. Durand, saying, "I am led to believe that you still entertain doubts of Holkar: All that has happened during your absence from Indore tends to acquit him of having been a party to the attack on the residency. Indeed, if he had been ill-disposed towards us, the whole country would have risen. All the smaller chiefs seem to have taken the cue from him; and even to the borders of Gujrat, the effects of his conduct would have been apparent. This comes to me from too many sources to admit of any doubt. Let me, therefore, beg you not to harbour any prejudices against Holkar, to whom I cannot but think we are very much indebted for the preservation of the peace in Malwa and also in Gujerat." He also wrote to the Viceroy about it saying:—"Col. Durand appears to be under impression that Holkar had turned against us, and that he was attacked by his orders. This however is certainly not the case. On the same evening Holkar wrote to Durand and to me, protesting his innocence, and entreating that the march of General Woodburn's force should be hastened as much as possible."—*Kaye's History of the Sepoy War Vol. III. p. 343-350.* "Lord Elphinstone," remarks Sir John Kaye, "could not resist the conviction that Durand hastily condemned Holkar, and by his flight from Indore, had brought matters to this issue—that either the Maharaja was traitor, or that the British Agent had fled, without good cause from Indore. That the Governor of Bombay, with all the facts before him, came to the latter conclusion, is certain."—*History of the Sepoy War Vol. III. p. 345-6* This however was of no avail to convince Durand of Holkar's noble bearing at that crisis. On or about the 16th of July he left Hoshungabad after passing a few days there "and nothing was heard of him" remarks Sir George F. Edmonstone the Foreign Secretary "until he re-appeared at Mhow." "For more than three weeks after his retreat," observes Major Evans Bell,

"nothing had been heard from Col. Durand by any of his assistants by Capt. Hungerford or by the Maharaja. They had all written to him, but the agent would not vouchsafe a reply. Although by his own account, 'communication was easy and rapid,' he stopped all communication for nearly a month with the English officers who were doing his work, and for more than a month with the prince to whom he was accredited. Not a word of counsel or of encouragement came from him. The first communication received by Holkar from Col. Durand after the 1st of July, was an alarming letter dated Mhow the 3rd of August 1857, containing two charges against His Highness, of having held aloof during the attack on the Residency, and of having allowed supplies and carriage to be furnished to the mutineers \* \* \* \* The man who could write in such a tone, at such a time, was emphatically a bad political officer." p. 28. This was not all, that gallant officer whose promptitude and decision nipped the mutiny in bud at Mhow and who backed by the loyal Maharaja conducted the affairs both political and military of the state, much to the satisfaction of the Viceroy and the Commander-in-Chief, was thus censured by Durand "Why Capt. Hungerford assumed the powers he did neither understand nor approve. Now could he approve that men in position of dependence upon Holkar, like Lieutenant Hutchinson and the occupants of the Mhow Fort, should assume political functions of the Agent." Justly retorted Sir George F. Edmondston the foreign Secretary—"The assumption of political functions by Captain Hungerford, and the manner in which he discharged his functions have been mainly approved and commended by the Governor-General in Council. Col. Durand did not keep these officers informed of his movements; nor indeed did he keep the government informed." Neither Holkar nor anyone else knew what had become of Col. Durand. It is strange however that Durand did not notice anything to commend or approve in the energetic and prudent conduct of these officers. "Were they to run away from Mhow because he had fled from Indore? Were the two Assistants Capt. Hutchinson and Capt. Elliot, to strike work because the Agent had disappeared."—*Bell's Letter to Durand* p. 29.

The Governor of Bombay with all the facts before him



was so fully convinced of Holkar's striking fidelity, that he did not refrain from thus expressing his opinion before the Supreme Government, "that if the story of the abandonment of Indore were true, Durand ought to be removed from political employment. *Kaye's Sepoy War Vol. III. p. 346.* This was merely a first impression. On the resumption of the charge of the residency by Sir Robert Hamilton on the 15th of December 1857, Durand was called on special duty to Lord Canning's side and the influence which he had then at the Foreign Department was immense.

In 1859 the mutiny being everywhere suppressed, the time arrived for the grateful Government to reward the meritorious and brilliant services of the chiefs and people to whose indefatigable exertions and undaunted heroism the establishment of order and peace was mainly due. Sir Robert Hamilton was authorized by the Viceroy on 26th March 1859 to communicate to Holkar the views of the Supreme Government, that His Highness was to receive a territorial reward in due proportion to the Nizam and Scindia. This was highly gratifying to Holkar, but he was disappointed, when for his services simply the Star of India was conferred on him, besides the repayment of three lakhs of rupees to him for the expense of troops raised during the rebellion to replace the mutinous contingents of the English. A grant of territory much coveted by all as the highest honor, was withheld from him. "He seems never to have recovered from this slight." Meanwhile he saw Col Durand elevated to the highest offices in the state, where his influence to do good or harm from 1859 to 1870 was undisputed. However "circumstances placed him remarks Major Evans Bell" for 11 years in a position to prevent any redress to the injustice done to the Maharaja." Though risen to the pinnacle power yet Durand could not chasten his temper, which was as ungovernable as before. In 1868 the then Viceroy Lord Lawrence had thus to write of him to the Secretary of State:—"I have had difficulties in managing matters with him. He is so unbending so acrimonious, that it is hard to work with him." From all these facts the great Historian of the Sepoy War concludes that "there can be no question that Holkar was sacrificed to

the justification of Durand" *Kaye's Sepoy War Vol. III. p. 346.* "To which Major Evans Bell adds—"that the authority, the dignity, and the honor of the Empire, have been sacrificed to sustain the interests and the credit of the Office and the Service."

Nawab Sikandar Begum of Bhopal rendered herself conspicuous at that troublous time by steadfastly attaching herself to the paramount power and doing good services. "She kept her city and soldiery under her control, and rendered all the assistance in her power to the English, sending supplies of grain and other forage as far even as Kalpi for the use of the European troops; she also sent bodies of her own troops to protect some of the towns and the districts of Saugur and Bondelcund. She with great skill managed to wrest also the cantonment of Shehpore from the mutineers" Vide the *Tajul-Ikbal Tarikh Bhopal* by H. H. the Nawab Shahjaham Begum of Bhopal p. 65. When Col. Durand and his party from their hasty flight from Indore arrived at Bhopal, the Begum declared that she was unable to protect them against the fury and wrath of the mutineers, and prudently advised the party for their welfare to leave Bhopal. So remaining less than 24 hrs. at Bhopal, Durand and his party went at once to Hossangabad. "The servants of the Bhopal state maintained to the utmost extent a hearty and active obedience to the English Government" *Ibid* p. 65.

For her services during the Mutinies, Sikandar Begum received a grant of the purgannah of Bairsea, the recognition of the right of succession according to Mahomedan law and customs of the state, and the dignity of a Knight Grand Commander of the most exalted order of the Star of India. "The Begum most liberally rewarded with Jaghires those of her own subjects who rendered good service in the crisis of 1857. Besides these the Begum was presented with the following khilat:—A pearl necklace, jewelled bracelets, shawls, brocade, muslins, a silver inkstand, a sword and shield, four English cannons, two horses with trappings, one elephant with silver howdah, and gold embroidered housings. The large hearted Governor-General in the reception durbar at Jubbulpore spoke in these significant words of the loyalty of the Begum:—"Your Highness is the ruler of

a State which is conspicuous in history for never having been in arms against the British power: and lately, when that State was beset and threatened by our enemies, you, a woman, guided its affairs with a courage, an ability, and a success, that would have done honor to any statesman or soldier." The worthy mate of the noble Viceroy, granted the Begum an interview, conversed with her with great courtesy and kindness, sitting on the same sofa with her, and presented her with a book and a pair of flower vases.

Munshi Bhawani Prasad the Vakil of the Bhopal State was rewarded also for his services during that period with a life pension of Rs. 100 a month and a watch.

G. L. D.

*SLEEP AND ITS ANALOGOUS AFFECTIONS.*

## II.

*DREAMS WHICH WERE NOT THE RESULT OF PREVIOUS  
IMPRESSIONS.*

"On Friday, May 27th, 1887," wrote John Haswell, M.A., D.C.L., Solicitor of Sutherland, "I went in company with my friend, Mr. Philip Buloner, of Chester-le-street, to Scale Hill, Lumberland. We were both ardent amateur photographers, and photography was our main object on the excursion to which I am now alluding. As might be expected, a large portion of our conversation was taken up in discussing points connected with our favourite black art. I merely mention this here to show that my waking thoughts, at any rate, were turned into a different channel from their usual course at home; and I wish to point out that circumstances leading me to anticipate the dream about to be related were wholly absent. My eldest child—a boy, then nearly four years old—with his nurse came to the Sutherland station to see me off. That morning was dull and cold, but my lad was to all appearances in perfect health. In the night between Sunday and Monday (May 29th and 30th) I dreamed that I was at home in my bed-room, and that I saw my wife bending over the bed on which lay my boy apparently very ill. In a state of great agitation, I thought I asked what was the matter; the boy's face seemed hot and flushed, and so I at once guessed "fever." My wife said in reply, "I think it is; but I will do my best for him, whatever it is." In all respects my dream was of the most realistic character. This dream I had twice in the same night, and it left such an impression on my mind on awakening that I proposed at breakfast to my friend that I should return to Sutherland as soon as I could get away from Scale Hill. This was, however, impossible that day

(Sunday), and I at last listened to my friend's counsel, deciding to wait till I could hear from home, I also wrote to my wife, giving as briefly as possible the substance of my dream. On Monday I had this letter posted. On Tuesday morning, that is the day after, a letter reached me from my wife stating that my boy had suddenly taken ill, probably with some sort of fever; but my wife said she would do all for him that could be done, and that I must not be too anxious about the boy.

I returned to Sutherland on Wednesday (the next day) and found that what I had dreamed in the night between Sunday and Monday *had then actually taken place, just as I had seen it in my dream.* My boy subsequently recovered. The symptoms pointed to an attack of brain fever.

#### DREAM NO. 2.

The last Lord Seaforth was born in full possession of all his faculties. When about twelve years of age Scarlet fever broke out in the school at which he was boarding. All the boys who were able to be sent away were returned to their homes at once, and some fifteen or twenty boys who had taken the infection were moved into a large room, and there treated. After a week had passed, some boys naturally became worse than others, and some of them were in great danger. One evening before dark, the attendant nurse, having left the dormitory for a few minutes, was alarmed by a cry. She instantly returned, and found Lord Seaforth in a state of great excitement. After he became calmer, he told the nurse that he had seen, soon after she had left the room the door opposite to his bed silently open, and a hideous old woman come in. She had a wallet full of something hanging from her neck in front of her. She paused on entering at one of the boys lying in it. She then passed to the foot of the next boy's bed, and, after a moment, stealthily moved up to the head, and taking from her wallet a mallet and peg, drove the peg into his forehead. She then proceeded round the room looking at some boys longer than at others. When she came to him, his suspense was awful. He felt he could not resist or even cry out. At last, after a look, she slunk off, slowly completing the circuit of the room, and disappeared noiselessly through the same door by which

she had entered. Then he felt the spell seemed to be taken off, and uttered the cry which had alarmed the nurse. The latter laughed at the lad's story, and told him to go to sleep. When the Doctor came an hour later to make his round he observed that the boy was feverish and excited and asked the nurse afterwards if she knew the cause, whereupon she reported what had occurred. The Doctor, struck with the story, returned to the boy's bedside and made him repeat his dream. He took it down in writing at the moment. The following day nothing eventful happened but in course of time the lad got worse; a few indeed died, others suffered but slightly, while some, though they recovered, bore some evil trace and consequence of the fever for the rest of their lives. The doctor, to his horror, found that those whom Lord Seaforth had described as having a peg driven into their foreheads, were those who died from the fever; those whom the old hag passed by, recovered, and none the worse; whereas all those she appeared to look at intently, or handled, suffered afterwards. Lord Seaforth left his bed of sickness almost stone deaf.

### DREAM NO. 3.

The following dream occurred to Sir George Mackenzie, of Rosehaugh, Lord Advocate of Scotland.

On the occasion when at Rosehaugh, a poor widow from a neighbouring estate called to consult him regarding her being repeatedly warned to remove from a small croft which she held under a lease of several years; but as sometime had yet to run before its expiry, and being threatened with summary ejection from the croft, she went to solicit his advice. Having examined the tenor of the lease, Sir George informed her that it contained a flaw, which in case of opposition, would render her success exceedingly doubtful; and although it was certainly an oppressive act to deprive her of her croft, he thought her best plan was to submit. However, seeing the distressed state of mind in which the poor woman was on hearing his opinion, he desired her to call upon him the following day, when he would consider her case more carefully. His clerk, who always slept in the same room as his lordship, was not a little surprised, about midnight, to discover him rising from his bed fast asleep, lighting a candle which stood

on his table, drawing in his chair, and commencing to write very busily, as if he had been all the time wide awake. The clerk saw how he was employed, but he never spoke a word, and when he had finished, he saw him place what he had written in his private desk, locking it, extinguishing the candle, and then retiring to bed as if nothing had happened. Next morning at breakfast, Sir George remarked that he had a very strange dream about the poor widow's threatened ejection, which he now remembered, and he had now no doubt of making out a clear case in her favour. His clerk rose from the table, asked for the key of his desk, and brought therefrom several pages of manuscript and as he handed them to Sir George, enquired, "Is that like your dream?" On looking over it for a few seconds, Sir George said, "Dear me this is singular; this is my dream!" He was no less surprised when his clerk informed him of the manner in which he had acted; and sending for the widow, he told her what steps to adopt to frustrate the efforts of her oppressors. Acting on the counsel thus given, the widow was successful, and occupied her craft without molestation."

We will analyze these dreams as we go on.

K. CHAKRAVARTI.

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*A PERISHING INDUSTRY.*

The displacement of ancient methods of manufacture is an inevitable result of the struggle for industrial supremacy upon which most civilized communities have entered. The inhabitants of the British isles have suffered severely of late years from the constant advance in the efficiency of production. Their strength lies in their ingrained conservatism, a recognition that Nature does nothing by starts. But this great quality has its corresponding defect; and our failure to grasp the fact that there is no finality in the application of science to human needs has caused one manufacture after another to leave our shores for countries where technical instruction is less backward and ideas less hidebound. The trade in indigo affords the latest instance of the working of this inexorable process. The story of its decline and threatened fall is interesting, but is not pleasant reading for those who feel that our national existence is bound up in the maintenance of our position as an industrial people.

The extraction of the beautiful and permanent dye yielded by *indigofera tinctoria* is among the most ancient of the useful arts. As the nomenclature implies, it originated in India. A tropical climate, a soil yearly renewed by alluvial action, abundant rainfall and cheap labour, are essential to the production of indigo. These conditions are found united only in the Gangetic delta, which had a monopoly of the supply of this coveted dye-stuff to the ancient world. A long cessation in demand followed the fall of the



Roman empire, and the sixteenth century dawned ere indigo was re-introduced into Europe by Dutch navigators. When the East India Company obtained possession of Bengal, its servants were not slow to perceive the advantage of pursuing so lucrative a trade. Before the end of the eighteenth century, the banks of the great rivers throughout the delta were studded with factories and the planting community became a social and political power. But the adventurers made no substantial change in the native methods of tillage and extraction, which were archaic in the extreme. Indigo seed is scattered broadcast on the deposit left when the annual inundation subsides, or is sown after repeated ploughings at the commencement of the hot weather on land above the reach of the fertilizing silt. Three months later the plant begins to flower, and is then cut, tied up in bundles, and brought to the factory. There it is steeped for twelve hours in masonry vats, and the dull green extract is drawn off to receptacles at a lower level. The next step is the agitation of the liquor in order to oxidate it into blue particles of 'indigotin.' This was formerly effected by hand-worked paddles; and their displacement by steam machinery is the only improvement introduced by European capital. The dark-blue solution thus produced is boiled for five hours, when the indigotin falls as a sediment which is pressed into cakes, dried and cut by wire into the cubes of commerce. Every step in the process is conducted by rule of thumb, and the waste involved is incredible. For example, indigo, with its long tap root, is a most exhausting crop, but no attempt has ever been made to give back to the soil a portion of its losses. The spent indigo which has yielded a portion of its 'dye'—there is reason to believe that much remains unextracted—is made to serve as fuel, instead of being spread on the land as manure. Secure in his possession of a monopoly in an article in great demand, the planter pursued methods which had been worked in days of the Pharaohs. His energy was concentrated on efforts to extend the cultivation; and with this view he acquired large interests in land and made the supply of indigo at nominal prices obligatory on all his tenants. A revolt against his tyranny began in 1860 with the introduction of more lucrative staples and the advent of a reign of law. It brought ruin on half the planters in Bengal. There is no more melancholy spectacle throughout that province than the endless

• succession of dilapidated indigo factories half buried in jungle, each telling of the disappointment of cherished hopes and the wreck of an English home. Those who weathered the storm were compelled to adopt commercial methods in dealing with the peasantry, and for a time prosperity returned. But science still raised her voice in vain. Those who went to India to take up situations as assistants in indigo factories were ignorant of botany, of laboratory work, and of agricultural chemistry. They were, and are still, fine specimens of our British youth, working hard according to their lights during the crisis of growth and manufacture, but regarding "shop" as of infinitely less importance than amusement. Lavish in his hospitality, devoted to sport in every form, the planter of Upper India is one of the few picturesque survivals which remain to us in an age when all men seem to be turned out of a common mould.

In the mean time events were preparing in thrifty, practical Germany which were destined to bring a rude awakening from his day dreams of pleasure and easily-gained fortune. As far back as 1856, an Englishman, Mr. W. H. Perkins, discovered that dyes of rainbow hue could be extracted from coal-tar. The complex processes involved were eagerly taken up by British capitalists; but, owing to the chaotic state of our arrangements for protecting inventions, the outcome was bitter disappointment. After prolonged litigation certain patents of vital importance to the manufacture of aniline dyes were annulled by the House of Lords; and the invention became common property. It was appropriated by German chemists; and in 1865 a factory for making coal-tar dyes, employing thirty hands, was founded at Ludwigshafen on the northern shore of the lake of Constance. The operations of the Badische Company which controlled the new manufacture afford, as Professor Meldola lately told the Society of Arts, "an example of scientific skill, patience and resourcefulness which is absolutely unparalleled in the recent history of chemical industry." In 1870, Von Baeyer and Emmerlin imperfectly synthesized indigo from a coal-tar product known as Isatin; and ten years later the first-named chemist produced it from another called Toluene. Subse-  
• quent discoveries led to its synthesis from benzine and naphthalene, produced in abundance at gas works and from crude petroleum. The little factory at Ludwigshafen steadily grew to a concern

covering five hundred acres, and employing 148 practical chemists, 75 engineers and technical experts, 305 superior members of the mercantile staff, and 6000 workmen. The motive power is supplied by eight dynamos, 102 boilers and 253 steam engines. No less a sum than £900,000 has been sunk in the enterprise. The Indian planter was till lately prone to pour contempt on the outlandish product. Though Professor H. E. Roscoe announced, as far back as 1881, the identity of the natural and artificial indigo, he persisted in affirming that the latter was merely an aniline dye under another name. It is not until his very existence is threatened that he has begun to consider whether the unrivalled natural advantages which he possesses have been fully utilized. A tardy recognition of the danger has come in the shape of a subsidy of £3,300 to be paid for three years by the Bengal Government for experimental purposes. But our planters, unlike their brethren in Java, have made no attempt to investigate the bacteriology of the indigo manufacture, the property of soils and manures, or to systematize in any branch of the production.

Their position is well nigh hopeless. Its gravity is reflected in a decline in the value of indigo exported from India, which last year amounted to no less than 25%. Nor is it at all likely that the competition of the new product will slacken. The Badische Company are devoting vast sums to extending their factory and plant at Ludwigshafen,—a step which certainly would not be taken were success not assured. Besides, all experience tends to prove that when once a scientific process has been adapted to the needs of commerce, improvements are effected which render it progressively cheaper. The outlook cannot fail to cause the gravest apprehensions to those who are aware how vast are the material interests at stake both in India and at home.

F. H. SKRINE.

### *THE SHIPMENT OF BENGAL COAL.*

Nearly two years have elapsed since we described the various appliances used in the mechanical shipment of coal in other parts of the world, and indicated the nature of the problem to be solved in replacing the present antediluvian method of loading coal by one more suited to the needs of a modern port. Meanwhile the Engineer to the Port Trust published, a year ago, an elaborate memorandum on coal shipment, mainly a description and eulogy of the Brown Hoisting Machinery Co.'s apparatus, which he recommended. The two members of the Mining Association, who were referred to by us as being in Europe, presented their report, about the same time, on the appliances employed in English, Welsh, and Scotch ports.

The Brown Co.'s system, it will be remembered, is that in which wagons are turned over, sideways, upside down, in a tilting frame, and the coal is poured out of the wagon into smaller skips or buckets. These skips are then taken one by one by a crane and the coal is poured out of them into the vessel or on to a heap on the bank. A further appliance is provided to refill the skips from the heap when it is desired to load a vessel therefrom. The Brown Co.'s system is recommended by the Engineer to the Trust chiefly on account of its elasticity, being equally applicable to loading a vessel from wagons, or to unloading the wagons on to a heap on the bank and subsequently loading vessels from the heap, and it was said that as it is the habit of exporters of coal to unload a large portion of every cargo on to a heap and only to ship a part direct from wagons, so the Brown Co.'s system is certainly the best, inasmuch as it will load a vessel as well from the heap as from the wagons.

Now it is quite obvious that no exporter would unload his wagons on to the ground and pile his coal in a small hill from which to subsequently load his vessel, unless he were impelled to so damage

his coal in order to escape from some greater evil, and the reason is found at once in the short supply of wagons by the East Indian Railway, a supply so short that coal for loading in a particular vessel has to be ordered down from the collieries many days before, and then despatched from day to day in whatever wagons may happen to be available. If the railway were able to supply wagons as required for sending down coal for shipment, exporters would no longer desire to stack coal in great heaps along the dock before loading a vessel. Any appliances for coal shipment which recognise the pernicious dumping of coal at the dock must tend to the perpetuation of the present iniquitously inadequate supply of wagons by the railway. Providentially the cost of installing the Brown Co.'s apparatus in the form and on the scale recommended by the Engineer to the Port Trust was so great as to cause the proposal to be shelved, and last year Mr. Clifford Beckett has suggested the employment of a system designed by himself.

In Mr. Beckett's system the wagons are unloaded by hand into separate skips or tubs, which are then raised one after another by a crane and lowered into the vessel and emptied. Mr. Beckett expects that this system will enable 200 tons per hour to be loaded into a vessel. It will be seen that a considerable staff of coolies will still be required, several hundreds per loading berth, and one of the principal desiderata, independence of the labor, will not be attained, and the trade will still be at the mercy of an epidemic scare or any one of the many causes that at times unexpectedly disperse labor in this country. It is scarcely pretended that Mr. Beckett's system is a final solution of the problem of coal shipment, but that it provides an improvement on shipment entirely by hand, and one is naturally led to inquire why a scheme which is only a temporary expedient is put forward. It may be taken for granted that if Mr. Beckett's system is installed at Kidderpore it would be some years before the Beckett plant could be condemned and a more complete equipment installed, and we should be committed to its use in Calcutta for a long time to come. If, therefore, Kidderpore were saddled with expenditure on an unsatisfactory scheme, any rival project for a coal shipment wharf which would be fully equipped with an up to date system of mechanical loading would have an immense advantage over Kidderpore, which could not offer immediate hope of similar facilities. Now Mr. Beckett's railway

has just such a rival project, and although this may not be the reason why a combination of mechanical and hand loading was proposed for Kidderpore, yet the farsighted gentlemen who guide the policy of the Bengal Nagpur Railway can hardly have overlooked the benefit their project would derive from the installation of inadequate appliances at Kidderpore.

In the middle of last year the Bengal Nagpur Railway proposed to make a new coal-shipping port almost opposite to Diamond Harbour, near Luff Point. The advantages claimed are that it would be below the notorious shoals between Fultah and Hooghly Point, and therefore more easily and safely accessible from the sea; and that it is nearer (by the new lines of railway under construction and projected) to the collieries than is Kidderpore, and would accordingly have the advantage of cheaper freight. It is also claimed that steamers could take in their bunker coal at Luff Point, after passing the Moyapen, Nynan, and James and Mary, Shoals, without any loss of time, as steamers have to anchor for a night at Diamond Harbour or Kulpion on their way to sea, and might profitably spend that time at Luff Point filling their bunkers.

The only collieries the distance from which to the place of shipment would be appreciably lessened are those of Jherria, and those only when the Bengal Nagpur Railway has been extended into Jherria. The quantity of coal now being raised annually in Jherria is 1½ millions tons, and this is likely to increase to 2½ millions before any new railway or dock can be constructed, and a reduction of freight off the Jherria coal, corresponding to a reduction of 20 miles in the distance to the port of shipment would amount to some 8 lakhs of rupees, all of which would not be gained to the trade as the expenses of the Luff Point dock would have to be met. These expenses would be made up of interest on cost, maintenance, and operating expenses. The interest depends on the cost of construction, and the estimated cost of construction, 75 lakhs, is clearly too low. In the first place it does not even pretend to provide any mechanical appliances whatever, and it is scarcely doubtful that no dock large enough to be of any use could be constructed for this sum. Very shortly the coal trade will require a dock fitted with the very latest mechanical appliances, and to construct such a dock at Luff Point will cost quite 150 lakhs, and the interest on this may be taken as 4½ lakhs. Maintenance and cost of operation could

hardly be less than  $2\frac{1}{2}$  lakhs and therefore the appropriation of 7 lakhs would about cover the total expense of the dock at Luff Point, leaving one lakh a year by which the trade would benefit.

An alternative scheme to reduce the distance from Jherriah to Kidderpore is the proposal to construct a line from Bankura or Bisheupur to Howrah, and a permanent bridge across the Hooghly at Howrah. By this the distance to Kidderpore would be not only less than at present, but some 5 miles less than to Luff Point. The saving of freight by this route would be some 10 lakhs a year as compared with the present route, and two lakhs a year as compared with Luff Point. The cost of the bridge over the Hooghly would be, say, 100 Lakhs, and the interest and other charges would not exceed  $3\frac{1}{2}$  lakhs. There would thus be a net gain to the coal trade of some  $6\frac{1}{2}$  lakhs, or  $5\frac{1}{2}$  lakhs more than by the Luff Point Scheme.

It is true that the Bankura line would cost more than 100 lakhs to construct, but that is because it would be necessary for the purposes of other traffic to make it a double line. The pressure of traffic on the East Indian Railway, *worked in the manner it is*, has become so severe that some scheme to relieve the pressure will have to be adopted. At present the alternatives are :—

- (1) the construction of another separate line following the same country ; and
- (2) quadrupling the present line.

In favor of (1) as compared with (2) the advantages are that it could be constructed more cheaply, its construction would not interrupt existing traffic, and its traffic capacity would be greater. In favor of (2) it can only be said that a more compact system would result, and the working expenses would be somewhat reduced. There is nothing else whatever to recommend the quadrupling of the E. I. Ry., and the interruption and dislocation of the traffic, by reason of the necessary alterations to the existing line, would cause prolonged and frequent blocks, involving loss of revenue and serious injury to trade. Besides all this it would be much more costly than a separate line. Indeed the drawbacks and objections to quadrupling as compared with a separate line are so obvious and destructive that it is difficult to realise that the scheme has been seriously put forward.

But neither of these projects, the Burdwan Howrah second line, nor the quadrupling of the E. I. Ry., should be necessary if the Bankura Howrah line were made part of the Grand Chord scheme, and the Grand Chord line brought through the Jherriah field as has been proposed by the East Indian Railway. This should not, however, be in place of the proposals of the Bengal Nagpur Railway amended by Mr. Weightman, but in addition to the scheme put forward by Mr. Weightman, and recommended by the Director General of Railways.

But while we all talk glibly enough of constructing a dock for the shipment of coal, and fitting it with mechanical loading appliances, we must not forget that a condition precedent is the provision of suitable rolling stock. To be suitable for carrying coal at all the wagon sides should be high enough to enable the coal to be carried without being piled and packed above the sides, involving hand labour. A coal wagon that cannot be loaded to its full capacity from a shoot without the coal being touched by hand is a disgrace to its designer.

To be suitable for the mechanical shipment of coal, the wagons must either have end doors that swing outwards on a hinge at the top so that the wagon may be tipped endways, and the coal poured out of it: or else it must have axle boxes constructed to retain the lubricant when the wagon is bodily turned over sideways in the Brown Co.'s tilting frame. As the latter system is applicable to large wagons of 35 or 40 tons capacity, to the use of which we must inevitably come sooner or later, it would be wiser to adopt this plan at once, and save the condemnation of valuable plant twenty years hence.

On the East Indian Railway there was not until lately a single wagon which even satisfied the first condition of suitability for carrying coal, and a few wagons have now been added that are suitable for mechanical shipment. These are, however, too few in number to influence the present problem. We are accustomed to consider that railway officers should carefully watch the course of trade, and endeavour to anticipate events so as to always have sufficient rolling stock to carry traffic which may reasonably be expected. So far from doing that, the East Indian Railway have not had sufficient wagons to carry the coal offered at any time during the last 3 years or more. They have not



ordered wagons to cope with probable or expected increases in coal traffic, they have not even ordered sufficient wagons to carry the coal actually being offered at the time of ordering. There is no trade that the East Indian Railway has treated so unfairly as the coal trade, and there is no trade out of which the railway has made so large a proportionate profit, with so little trouble.

But the fault has not wholly lain with the officers of the E. I. Ry. Their indents for rolling stock are perhaps not executed because the consulting engineer in London does not consider more rolling stock to be necessary. It is nothing short of a ridiculous absurdity that a consulting engineer in London should be allowed to decide how much rolling stock a railway requires for a given traffic, and it is altogether intolerable when, as in the case of the coal trade, he is empowered to defy the manager of the railway, to deride the traffic department, to scoff at the judgment of the government officers, and to ignore the complaints made by the trade.

The complaints of those engaged in the coal trade are repeated with great earnestness from time to time, and mild remonstrances are addressed to the East Indian Railway, to which the reply is generally to the effect that 500 wagons (or some other inadequate number) have been ordered, or that stocks are not very heavy at the collieries. These replies, and the spirit in which they are accepted, point to the existence of a very grave state of affairs. They indicate that we have become so accustomed to the abnormal conditions under which the coal trade is carried on that we look upon these as the established order of things, our vision has become so distorted by long habit that we do not readily recognise the facts, and assign their true value to the disturbing influences.

To hear the self-satisfied manner in which an East Indian Railway official announces that coal stocks are not increasing, or are not very heavy, one would naturally suppose that the normal method of conducting a colliery is to keep a great stock of coal round the pithead, one would think that colliery proprietors preferred to keep a stock of some thousands of tons of coal at a colliery, losing the loss in value by deterioration, losing the interest on the money for which it would sell, losing the cost of the unnecessary handling, besides running the risk of fire.

It is only by frequent iteration that attention can be drawn to the causes of existing difficulties with sufficient strength to effect

any amelioration, and the only way in which the coal trade is likely to obtain any redress is to continue to insist, *ad nauseam*, on the removal of the difficulties that hamper the trade.

Among many minor troubles, the difficulty in obtaining wagons, wherein to despatch his coal, stands foremost and alone in the mind of the colliery manager, overshadowing and dwarfing all others. The short supply of railway wagons is responsible for the archaic system by which all coal is handled and re-handled by coolies at the pithead and on the loading wharf, instead of being dealt with more cheaply by machinery. The short supply of wagons, and the unsuitableness of the East Indian Railway wagons to carry coal, are an absolute bar to any scheme for mechanical shipment just as there can be no rational development of the mine unless and until the railway or railways have a sufficient number of wagons of a suitable type.

While the coal trade is crying out for more wagons, with, it is to be feared, the voice of one crying in the wilderness, one element of difficulty is apt to be overlooked. With their present system of working, the E. I. R. even now find their line too full of traffic, and an increased rolling stock would only tend to make the block and confusion worse. It is now not an usual occurrence for goods to be a fortnight on the way from Cawnpore to Howrah, and coal wagons are not expected to make a round trip in less than a week, although the loading and unloading together do not occupy 24 hours. A loaded coal wagon now takes two to three days to come from the colliery to the port, and any addition to the number of wagons is likely to have only one result, *viz.*, to so choke the lines with rolling stock that coal will take so much longer to reach the port that the advantages of increased rolling stock will be nullified.

What is really wanted therefore is not quadrupling of the East Indian Railway, not a makeshift such as the Burdwan Howrah Chord, but a more direct route, a Grand Chord, and this time we should have the straightest line it is possible to construct. Such a line could be constructed right through the Jheriah coal field without interfering with the existing collieries, and at trifling cost for support, and if combined with a permanent bridge at Howrah it would afford the cheapest possible means of transit from the Jheriah collieries to the port of shipment, and it would be a scheme that would carry with it no regrets. Those who come after us would

not be able to complain of us that we worked only for the passing hour, that our projects were only makeshifts, affording temporary relief and postponing the difficulty, and at the same time adding to the capital expenditure that will have to be made eventually.

If we really desire to do the greatest permanent good to the trade of the port we should agitate for a really straight Grand Chord and a bridge at Howrah, as persistently as possible, in season and out of season, and our efforts will not be unrewarded.

R. C. B.

*MORALITY vs. POLICY.*

In theory there is no antagonism between policy or the art of government and morality or the ethical principle for the regulation of our conduct. In all civilised countries, the laws and regulations framed for purposes of administration are based upon moral considerations. Human law is an imitation of Divine law. The latter naturally stamps itself upon our mind. Notions of abstract right and justice are innate principles of our moral constitution which we cannot diviate from or divest ourselves of without doing violence to our nature. Its authority is derived from that of conscience which is the supreme dictator. Conscience is a faculty which from its very nature can not be educated. As well propose to teach the eye how and what to see, and the ear how and what to hear as to teach reason how to perceive the self-evident and what truths are of this nature. All these have been provided for in the human constitution. Moral training is something different from education of conscience. Conscience being immediate knowledge of moral law, is not dependent upon training for the discovery of such law, but training is necessary to be able to reduce moral law to practice. The diversity of moral judgments and sentiments among men, does not affect the question of the intuitive faculty of conscience. Men differ not as to the principles but as to their application in given circumstances. There is often great difficulty in deciding what is present duty when there is none as to what is morally right. Hence it happens that there is much more diversity of opinion as to the dutiful in special circumstances than as to what is right in all circumstances. Men may agree that benevolence is morally right and yet may altogether differ as to the duty of helping a beggar. The purity and perfection of human law depends upon the fact how far it makes a near approach to the Divine law or the high ideal of justice and truth implanted in our nature. Such ideal is a never-failing test to judge of the soundness of any enactment

or measure. But the character of any good government is determined not so much by its having passed good and salutary laws as upon giving practical application to them. Policy or expediency prescribes one course of action, while duty prescribes another. It is only when the dictates of the latter are invariably complied with by any Government that its subjects have to congratulate themselves upon being righteously governed. There cannot be a better and sounder command of the Sovereign than the Royal Proclamation of 1858 which we look upon as the Magna Charta of our rights and privileges, conferring upon us a boon of equality of law and even-handed justice irrespective of considerations of creed, caste or colour. It is an unreserved and emphatic declaration of a course of duty which is worthy of the enlightened Government under which it is our proud privilege to live. It is a human law elevated to the high standard of righteous Government inspiring our admiration and confidence. But to our disappointment this almost Divine command has been honored more in the breach than in the observance thereof. It is a decree of morality against policy which is bound to be enforced to the disregard of frivolous objections on the part of the judgment-debtor. We are owners of this decree by right of assignment from morality the original decree-holder and so our power to execute it is as good in law as that of the assignor. We are not for half-measures. We want a full and hearty meal and not mere crumbs that fall. After a long interval, a Deputy Magistrate may be promoted to the rank of a District Magistrate or a Subordinate Judge to that of a District Judge. Such benefits few and far between fall far short of what we contend for or think we are justly entitled to. These we regard as mere sops to our natural cravings for some sort of representative Government, the purity of administration and an enlarged share of the educated Indians in the higher ranks of public service in India. These concessions reasonable and moderate as they are, are urgently demanded in the interests alike of England and India. An alien Government unfamiliar with the traditions and instincts, the manners and usages, the religious susceptibilities and domestic economy, nay even the vernaculars of the governed, is peculiarly unfitted for the exercise of its noble functions so as to command their spontaneous and cordial confidence and respect unless it is largely leavened by a native element in its executive, legislative and administrative constitution and machinery. By

thus broadening the basis of Government the Ruling Power would gain in more ways than one. The administration would be cheapened without impairing its efficiency; taxation with representation being a normal and liberal form of administration, the tax-payers would more cheerfully bear its burden if they were allowed a potential voice as to how their contributions should be expended; there would be less room for complaint of maladministration when the responsibilities of Government are fairly shared by the Government and the people; above all, the material condition of the Indians would improve so as to prevent them falling easy victims to the periodical visitations of famines and scarcities. In order to produce such beneficial and desirable results a thorough overhaul of the system of Indian administration is necessary for purposes of good government. Mr. Edmund Burke recognised as the object of Government, not the preservation of particular institutions, not the propagation of particular tenets but the happiness of the people at large. The conditions of the legitimacy of Government are two. The first that the power should attach itself to and remain constantly in the hands of the best and most capable as far at least as human imperfections will allow of its doing so; that the truly superior people who exist dispersed among the society should be sought for there, brought to light and called upon to unfold the social law and to exercise power; the second, that the powers legitimately constituted should respect the legitimate liberties of those over whom it exercises itself. In these two conditions, a good system of organising power and a good system of guarantees of liberty, consists the worth of Government in general whether religious or civil; all Governments ought to be judged according to this criterion. But apart from such a high ideal of popular Government, it would not, we believe, be unreasonable to ask our Government not to allow mere political considerations to override the superior moral considerations.

"We accept the fundamental doctrine of modern social life, the subordination of politics to morals. We claim to test our political actions by moral considerations, allowing that for the state as well as for individuals it is the question not of rights but of duties that must take precedence. These are the new principles we have to offer in substitution of the worn-out ideas which have previously been employed. This, therefore, is our policy of reconstruction. The policy of the future which is based alike on the duty of England

and on the need of India,—on the devotion which is due from a strong nation to a weak and oppressed people—must be a policy of mutual self sacrifice, voluntary restitution, and disinterested moderation.”—Cotton’s New India.

For the sake of justice it ought to be mentioned that our Government has not failed to profess to follow such moral political creed. Theoretically no ban of disqualification has been pronounced against the people of India for the administration of their own country or for the enjoyment of rights and privileges equally with Englishmen. If in the practical application of the theory of good Government, the claims of the Indians are ignored or overlooked, it is a matter of pure accident depending upon the personnel of the Government Agency in India for the time being. Lord Ripon being a liberal-minded Governor accorded to us the boon of Local-Self-Government which in course of time may culminate in the introduction of a perfect elective system in the constitution of the Legislative Councils. Other Governors may not be so magnanimous and so their policy may tend to curtail and modify the privileges granted by him. But this circumstance of the shifting policy of the Indian Government according to its personal character, does not affect the fundamental principles of righteous government which the British Parliament with the consent of the Sovereign, has declared for our country.

The good Government of India, then, depends upon the vigilance and watchfulness of the Parliament over the actions of the Indian Government. For the sake of the fair fame of England, and the honor and integrity of true Britons that august Representative Assembly should not abdicate their noble functions, placing the Indian people at the tender mercies of a bureaucratic clique. Other considerations apart, financial injustice and administrative unfairness of which there is ample evidence, should convince the people of England that the existing system of Indian Government requires a thorough overhaul, and that unless it is placed upon a popular and representative basis, the interests of India and England will alike suffer on account of the general impoverishment of India which is daily on the increase.

KAILAS CHUNDRA KANJILAL, B.L.

## SLEEP AND ITS ANALOGOUS AFFECTIONS.

## III.

That dreams are, as is generally supposed, the results of troubled imagination, no one denies; yet there are some, which being prognostic of future events or of events happening at a distance or being the reflex action of the far-seeing faculty of the soul in us, causes even the stoutest atheists at times to ponder and ask, "what is this strange light that now and then comes into the dark paths of our lives, and smiles as it were, at the ignorance of our own waking selves?"

Miss Anna Blackwell who studied these subjects more than any one else in the western world, says, "Besides the two realms of existence constituted by the 'fluidic' and 'compact' states of the material element, there is, round every planet, a sphere or region of matter in a mixed state, which may, yet in comparison with the body of the planet, be termed 'fluidic,' and which is the abode of souls that have put off the body of more or less compact matters appropriated to its surface. The fluidic world being the normal world of our souls, we remain in intimate (though usually unconscious) connection with the fluidic sphere of the planet while incarnated upon its surface. We return to it during sleep, when, through the elasticity of the *perisprit* we are enabled to visit our friends in that other life whence we bring back not only the fragmentary and incoherent reminiscences which make up ordinary dreams, but also the deeper insights and wiser resolves that have prompted the saying, common to all nations, 'the night brings counsel,' whose truth is witnessed by the general feeling that, when we are in doubt about any matter, it is well to 'sleep upon it.'"

Besides what are termed 'ineffectual,' dreams are classified as

1. Realistic, strongly or strangely realistic.
2. Symbolical.
3. Supernatural.



Dreams No. I and II published in the last issue of this journal are both strongly and strangely realistic, giving almost, so to speak, an eye-witness account of what was to come hereafter. Dreams symbolical given in the foot-note\* under the heading of "dreams and their significations" are indications of the dormant power of souls which are not much advanced in knowledge or truth. It may be noted here that mystical as the phenomena of dreams, somnambulism, and spiritualism are, they are by no means without significance, suggestion, and value to those who impartially and reverentially enter into these subjects and meditate on them. M. Camille Flammarion, one of the 'greatest astronomers of the day, says, "the history of the human race, from the earliest times, furnishes instances of coincidences, previsions, and presentiments, of warnings experienced in some critical moments, of apparitions more or less distinctly seen, which are stated on evidence as trustworthy as what we possess in regard to

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\* (1) Anchor means hope of good fortune. (2) White clothing for a sick man denotes protracted indisposition. (3) Black apparel means speedy recovery. (4) Rich apparel is good. (5) Tattered clothing, evil. (6) Good ripe fruits, good. (7) Funeral means marriage and good fortune. (8) Marriage, disappointment, loss and death. (9) Being burned, coming danger. (10) Candle extinguished means sickness. (11) Bright burning candle, rejoicing. (12) Darkness, loss of property. (13) To come out of darkness means to become rich and happy. (14) Jewellery and good precious stones promise prosperity and many children. (15) Pure gold, success in business. (16) Silver, unlucky. (17) Losing money, disappointment. (18) Ring in the finger, good. (19) Losing ring, unfavourable. (20) Eagles soaring high means prosperity and honours. (21) Flying denotes long journey. (22) Parking dogs, crowing cocks, bellowing bulls, unlucky. (23) Faithful dogs, horses, cows and sheep denote coming prosperity and happiness. (24) Pains in great store means riches and contentment. (25) Milk spilt, favourable. (26) Drinking milk, joyful news. (27) Dream of carrying another denotes giving loan of money which will not be repaid. (28) Hurt by a cat, overcome by enemy. (29) Angels, good. (30) Evil spirits, open enemies. (31) Black cloud pre-ages evil. (32) White cloud, prosperity. (33) Red cloud, contention. (34) Fall from a high place, loss of prosperity and reputation. (35) Withered flowers, evil. (36) Gathering flowers, good. (37) Rapid stream, coming opposition. (38) Clear sheet of water, good fortune. (39) Stormy sheet of water, disappointment. (40) Floating with head above, rising above difficulties. (41) Floating with head under, great affliction. (42) Drinking water (unless in sickness) loss of goods. (43) Ploughed ground, death of a relative. (44) Green fields, happiness and prosperity. (45) Receiving a present means fortune is about to shew her favour. (46) Glass, danger. (47) Hairs appearing long denotes friends full of affection. (48) Hairs falling off, unlucky. (49) House on fire, hasty news. (50) Cold and naked, sickness and poverty. (51) Loss of a tooth, death. (52) Kisses, good. (53) Sharp weapons, strife. (54) Clean linen, gladness of heart. (55) Dirty linen, disappointment. (56) Clear sun, rising moon, bright stars denote riches, joys, &c. (57) Clouded sun, moon or star, ominous. (58) Writing or receiving letters, lucky. (59) Rainbow, early pleasant news. (60) Snow, success. (61) Thunder and lightning, good news from afar and increase of goods. &c.

any other branch of historical tradition, to have occurred spontaneously in the experience of all nations, and which may, therefore, be held to strengthen the presumption of the possibility of communication between incarnate and disincarnate spirits. I may also add, that my own investigations in the field of philosophy and of modern astronomy have led me personally to the adoption of ideas in regard to space and time, the plurality of inhabited worlds, the eternity and ubiquity of the acting forces of the universe, and the indestructibility of souls as of atoms, which have caused me to consider the immense panorama of existences from a purely spiritualistic point of view, in which the everlastingness of intelligent life is seen to result from the harmonious succession of sidereal incarnations. Our earth being one of the heavenly bodies, a province of planetary existence, and our present life being a phase of our eternal duration, it appears natural that there should exist a permanent link between the spheres, the bodies and the souls of the universe, and, therefore, altogether probable that the existence of this link will be demonstrated, in course of time, by the advance of scientific discovery."

K. CHAKRAVARTI.

*BENGAL IN THE MIDDLE OF THE LAST CENTURY.*

## II.

At the period under notice, there was not much hankering after money, and the charm of luxury had not succeeded in producing a baneful effect upon the people. They lived on common diet, put on coarse clothing, and their females contented themselves with ornaments made of conch shells and silver. Excepting among the rich, gold ornaments studded with precious gems were then unknown. The lower orders of the people were occupied with their respective avocations: so that, education was chiefly confined to the *Brahmanas*, the *Vaidyas* and the *Kajasthas*. Candidates for employment were then not many. The construction of the East Indian Railway was at that time in progress: and we remember in our school days, applications used to come to the superintendents of schools from Railway officials asking for the services of intelligent lads wishing to serve as clerks or signallers.

We said in our previous article that the state of morals was at that time very loose. But, it must be said that the vices attendant on civilization had not then exerted their influence. The people were temperate in their habits: and the taste of sherry and champagne did not find favor with them. We do not mean to say that drunkenness was altogether unknown. Influenced by the Western civilization, the first batch of educated Indians began to be charmed with everything obtaining among Europeans. The transcendental brilliancy of certain traits of character in the Europeans dazzled them [to such an extent that they failed to see the dark spots in them. And they came to the conclusion that everything emanating from the Europeans was worthy of imitation. Thus were fish-eating Bengalees turned into beef-eaters and temperate Hindus metamorphosed into veritable disciples of Bacchus. There were not many educated

Indians at that time; and, some of them continued to remain temperate: so that, the Western civilization did not vitiate the generality of the people. Among the *Shaktas*, however, (a very limited number) the habit of drinking was prevalent to a certain extent. They used to drink wine to facilitate meditation and communion with God. There was restriction in its use: and the sincere devotees were never seen indulging in excessive drinking. The people beyond the pale of this sect, looked upon wine with scorn.

Let us now see what the state of religion was at the time under notice. There were two principal sects in Bengal named the *Shaktas* and the *Vaishnavas*. The *Shaktas* are worshippers of Shakti or Bhowani, and Vishnu is the deity of the *Vaishnavas*. These two sects quarrelled with each other. Eventually, matters came to such a pass that the devotees of one sect began to abuse the deity of the other. The *Shaktas* revered the *Tantras* as their *shastras*. These religious works contain lessons of morality and religion of an edifying nature. But, there being several metaphorical expressions in them, and the devotees failing to grasp their true meaning concluded that indulgence in wine and women was necessary. This led to vices of a very repulsive nature; and several *Shaktas* became in time wine-bibbers and adulterers. The *Shrimad Bhagavat* was venerated by the *Vaishnavas*. It contains superb lessons of morality and religion. But, this sacred book is also interspersed with metaphorical expressions, the true meaning of which the devotees failed to grasp. The so-called love fetes of Krishna with the milkmaids of Gokul were really meant to signify the union of the human soul with the Supreme Spirit. Ramananda Roy, the great *Vaishnav*, explained this union to Chaitanya Deva in the following manner: "Vrindavana was the heart, and in that lovely spot, Radhika the soul, embraced Krishna the Divine Spirit. On seeing this holy union, the *Gopikas*, that typified the mental faculties, became gratified." But, very few *Vaishnavas* of the time realised this noble idea. Krishna's love to the women of Gokul, as described in the *Puranas*, was generally considered as the love of a paramour to his mistresses. This view found expression in *Jatras* and *Panchalis*: and the result was that the devotees hesitated not to follow the example of their deity.

The way in which the worship of the deities was carried on, scarcely succeeded in inspiring the minds of the people with elevated ideas. The prayers and *mantras* uttered during the worship being all in Sanskrit, every thing was meaningless to the people. This procedure is still in vogue. It shows that, at one time, Sanskrit was the colloquial language of this country : and the people generally understood what was spoken in it. But, circumstances put a bar to the cultivation of that language, and no one thought of translating these *mantras* into the vernacular. These *mantras* breathe noble ideas, but failing to understand them, the people scarcely take any interest in the worship of the deities. The priest with one or two assistants, conducts the worship. The devotees stand by as unconcerned spectators. Even the owner of the house, who celebrates the worship and spends thousands of rupees on it, keeps himself quite aloof from it. He makes necessary arrangements for the performance of the *Pujah*, but does not take any part in the worship itself. The people come and see the gorgeously attired image, bow down before it and then go away, whilst the priest goes on with his *mantras*, which scarcely attract the attention of any one.

To show what a low estimation the people formed of their gods, it may be mentioned that, on the nights of the days of festivity, they used to derive pleasure from witnessing the dance of corrupt women in all their indecorous modes, and hearing the love songs in all their obscenities. And, all this used to take place in the holy presence of their deities.

The Shaktas had a special item of amusement. It is a part of the worship to sacrifice buffaloes, lambs and goats before the gods. Such sacrifices, it is said, are highly acceptable to the gods and the devotees of that time were seen taking a special pleasure in them. They used to place huge animals before the altar : and, whilst these creatures were groaning under the pressure of the rod of the wooden haltar, the drums were being beaten and shouts made by the devotees, so that, the cries of the dumb creatures were lost in the tumult. After the animals had been killed, the enthusiastic devotees were to be seen besmearing their bodies with the blood of these creatures, and singing and dancing in a grotesque attitude. Unfortunately, the principle underlying the practice of sacrificing animals was lost sight of. It was the sacrifice of the

evil propensities of the heart ; and there was no one to explain this to the people, neither was there any one to point out that *Sattwik* ( गतिविक्र ) worship was against taking away animal life.

The Gita and the Upanishads, which hold a very prominent place among the religious books of the world, were at that time sealed to the people. There were scarcely any profound teachers to expound the noble ideas of God and the superb lessons of morality, neither were there any members of the community sufficiently cultured to understand them. A tyrannical hierarchy then ruled the people with a high hand. The words of the religious guides and priests were then authorities on all religious questions. The salvation of the people consisted in propitiating the Brahmanas. Perform such a penance, feed a number of Brahmanas sumptuously and make suitable offerings of money and articles of food and clothing to the priests, and you will be saved, were the orders of the religious teachers of the time, and the people implicitly obeyed them. To these were added some shocking practices. Women began to make vows that they would offer the blood of their bodies to the gods, on the recovery of their relations from the serious maladies with which they had been afflicted, and they were always strict in the fulfilment of the same. We have seen such heart-rending scenes. Women lie prostrate before the idols, parts of their bodies are cut with a knife, and the blood that gushes out is an offering to the deities.

The social customs of the Hindus are associated with their religion, and this is the reason why the well-wishers of India have found it so very difficult to put a stop to the nefarious practices which are banes to the Hindu community. Social laws when instituted should suit the condition of society at the time ; and they should be altered with reference to the changes that take place in it. Such has been the case in this country. The sages of ancient India, in conjunction with the king, used to make changes in the social institutions from time to time. But since India came under foreign sway, this practice has ceased to exist ; and the consequence is that the laws which governed the people several centuries ago are still in vogue, although the present altered state of society does not warrant their continuance.

It is probable that the restriction of widow marriages became an institution of the country when there was an influx of popula-

tion, and it was considered necessary to check it. But, as this led to social evils, a clause was inserted in the *shastras* to the effect, that it was optional with the widows either to marry again or to pass their lives in communion with God in accordance with the rules of *Brahmacharya*. The same reason, it is likely, induced the writers of the *shastras* to frame a rule about the self-immolation of widows with the bodies of their deceased husbands. This practice, as the reader is aware, no longer presents a spectacle shocking to behold.

It is a matter of regret that usages which have taken a firm hold on the people are maintained with a religious reverence: and this is the reason why widow-marriages, which now and then take place, although lawful according to the *shastras*, meet with great opposition from the orthodox Hindus. *Kulinism* was ushered into existence as an institution beneficial to the people. The Brahmanas and the Kayasthas were classified in accordance with certain ennobling qualities they possessed. The Kulins form the nobility of Bengal. But, unfortunately, the rank having become hereditary, and the Kulins not possessing the qualities which should adorn them, the institution has become degenerated. The Kulins, in order to form connection with a high family, are seen giving their daughters in marriage to octogenarians, nay, in certain cases, a number of girls are wedded to an old Kulin who is about to close his mundane career. Again, failing to secure a high Kulin-family, Kulins are seen keeping their daughters unmarried throughout their lives, although they themselves enjoy sensual pleasures to the fullest extent with a number of wives. Happily, the spread of English education is imbuing the minds of our educated men with liberal ideas, and the shocking cases delineated above are now very seldom seen among them. But, at the period under notice, the horrors of Kulinism were in the ascendant.

Child marriage is another nefarious custom that is injuring the vitality of the people. The ancient *shastras* of the Hindus prescribe marriage both for man and woman at a sufficiently advanced age. It is enjoined that, so long as a daughter does not understand the value that is attached to the word husband and know the duties she owes to him, and is not imbued with religious principles, a father should not give her in marriage. Moreover, it is

enjoined that a *Dviija* (Brahmana, Kshetrya and Vashya) after he is invested with the sacred thread, should repair to the house of a teacher, and there undergo a course of religious and philosophical training for a certain period. In ancient times, the *upabitha* ceremony, or the wearing of the sacred thread, used to take place in the seventh year of an *arya*. Then it was necessary that he should remain with a religious teacher for a period of not less than twelve years to learn the *shastras*. After which, a practice of *yoga* or communion of the soul with God for a further period of seven years was necessary. After such a training, an *arya* had the option of either taking a wife or leading the life of a *Brahmachari*. So that, it is evident that at the Vedic period, marriage among the *aryas* used to take place at the proper time. This good practice, however, did not continue long. The Hindu lawgivers, it would appear, found it necessary to put a stop to it: and in the *Parashara Sanhita* it is laid down that the marriage of a girl at so early an age as eight is highly desirable. There must have been good reasons of which we are quite ignorant, that led to this innovation. At the period under notice, this injunction was not very strictly observed. For, instances of the marriage of girls at the twelfth year of their age were not seldom.

We have, in the course of this discourse made only casual allusions to our women. Let us now delineate their condition at the time under review. At a time, when knowledge was not properly diffused among men, it is evident that the Hindu women were in a state of ignorance. But it is pleasant to observe that, although corruptions were noticed among men, the *senana* remained undefiled. It was a holy retreat which the surrounding evils could not contaminate.

•D. N. G.



## RADHA AND KRISHNA OF THE BIBLE.

### III.

We have seen in a previous chapter that in the category of Divine Forces, Sri Rádhá occupies a conspicuous position—Vishnu-vite sages have allotted to her the supremest position. Thus we read in one of the Puranas,

“তত্রাপি সৰ্বগোপীনাং রাধিকাতিবরীযসী ।

সৰ্বাধিকোন কথিতা বৎ পূৰ্ণাণেশমাধুতা ॥”

In the Padma Purana, the following lines occur,

“যথা রাধা প্রিয়া বিকোন্ততাঃ কুণ্ডং শ্ৰিং তথা ।

সৰ্বগোপীষু সৈবৈকা বিকোন্ততাত্তবল্লভা ॥”

Again in the Adi Purana it is said,

“ত্ৰৈলোক্যে পৃথিবী ধাতা তত্র বৃন্দাবনং পরম্ ।

তত্রাপি গোপিকা পার্শ্ব, তত্র রাধাতিথা মম ॥”

We shall proceed to show upon Shastric authority why Sri Rádhiká is the Supremest of Divine Forces—  
Radha—the Supremest Force of God. Ra'dha' or Ra'dhika' is the abbreviation of A'ra'dha' or A'radhika' implying adoration. According to our Rishis adoration is not a human thing. It is intrinsically godly or divine. Man takes to adoration and becomes prayerful according to them only through divine grace. Such grace is another form of divine *Shaktée* or Force. Those who are familiar with the life of Sri Gouranga will bear me out when I say that. He was not merely an Avatar or Incarnation of the Divinity but a *Bhakta-Avatar* also or Personation of Devotion. That wonderful life teaches us not merely that God is all glory when He humanizes Himself, but also the glory of devotion and prayerfulness when God teaches us by His Personal example what those virtues are. Sri Gouranga Himself was the prince of devotees and it is by observing his foot-prints in the sands of time, that frail man comes to learn what real adoration and prayerfulness are. Shastric writers

represent Sri Gouranga as being completely under Ra'dha's influence and inspiration while he manifested devotion and prayerfulness. This is certainly what it should be. Prayerfulness and adoration being celestial ought to be of celestial origin. They should have celestial purity, celestial steadiness, celestial zeal, and therefore, a celestial ideal—aye, a divine ideal must be at the root of those great virtues. It is, therefore, that God must pray to teach man how to pray. Those who feel confounded at the Mahabharata-account of Krishna meditating upon the Supreme Being and taking to the performance of Vedic works, will be pleased to understand that it is for teaching humanity how to meditate and take to *karma yoga* that He takes to such spiritual exercise. To understand this matter aright, I should refer the reader to the well-known text in the Gita, wherein the Divine Teacher sayeth,

“न मे पार्थास्ति कर्तव्यं शिष्यलोकैर्कुरीकन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥

Again,

“यदवाप्नोति श्रेष्ठं तदनेवेदभोजनः ।

स यं प्रमाणं कुरुते लोकैस्तद्वर्तते ॥”

*Ara'dhana'* as allegorized by *Radhā* is a complex thing. Its ingredients are, a burning passion or Love for the Deity ( ভগবৎ রতি ), a burning sense of *Biraha* or separation from Him, a vigorous and most anxious search for Him, a sense of unrest, discomfort and anguish in not finding Him and a sense of disappointment bordering upon anger at His non-appearance despite our earnest and unceasing calls, a lasting joyfulness at meeting Him and the joy of eternal Beatitude at the prospect of *Sajujya* or spiritual unification.

That is the subjective Radha, viewed from every stand-point, whether psychic, poetic or Pauranic. *Ara'dhana* connotes many other things besides the subjective state described above. It implies worship and worshipful service also. As such it implies the taking to *karma-yoga* or the syllabus of works. What then are worship and worshipful service? For the successful performance of the task, it is necessary to have for your basic platform the perception or recognition of some Divine Principle or Divine Force. That Principle may be the Creative, Preserving or Destroying one, or the three united. The syllabus

of worship has been elaborated by our Rishis into a system, and whoever approaches it with an open mind will see in it all the characteristics of a rational system. That system has for its alphabet what is called a *Bij-mantra*, the embryo of the cult. It may be the *Om* of the Vedas and Vedantas, or the *Om* of Krishnaism or *Om* of Radhaism or *Om* or *Om* or *Om* of Saktism, but the symbols recall to our minds the enunciations of Euclid. For the student it is a great thing to know what he is after, and there cannot be a better enunciation of a truth than when it is monosyllabic. If in the acquisition of secular knowledge symbols are indispensable why should their appositeness be questioned in regard to spiritual knowledge? There is no more offence in our sacred symbols than in the term 'Word' of the Holy Bible.\*

The next thing in our system of worship is the *yantra* and its use. The *yantra* is a geometric figure employed with the *bij-mantra* written in it that the would-be worshipper might fix his eyes thereupon. The figure is either drawn on the floor or in the wall facing the worshipper. The rationale of the figure-drawing must be clear to our English educated brethren, being no other than to help our attention.

The art of practising the *mantra* with the aid of the *yantras* or figures is a mystic one and cannot be learnt by the pure reading of shastric treatises. It is to be learnt by sitting at the feet of a *shadguru* or a Preceptor duly qualified. The student is required to be a practised *yogee*, i. e., to say, he must regulate his posture according to *yoga* Formula. He must regulate

also his five airs *panchamahar*. There are the *prana* (respiration), *utpan* (eructation), *man* (the air which is seated in the cavity of the navel and essential to digestion), *apana* (the air that is diffused thro' the whole

body) *apana* (the air which goes out of the anus). People accustomed to the *yoga* exercise, avouch that its main object is to secure concentration of thought. It is really the *ashtanga* or exercise enjoined upon us by the Divine Teacher in the Gita in the following couplet :—

\* In the beginning was the Word, and the Word was with God and the Word was God.—*St. John's Gospel Chap. I. V. I.*

অলংকরণ মহাবাক্যে । মনো হুর্নিগ্রহং চলাং ।

অভ্যাসেন তু কোত্তর ! বৈরাগ্যেণ চ গৃহভঁতে ।

গীতা বক্তব্যার্থঃ শ্লোকঃ ৩৫ ।

The rule about আসন or posture is this that the would-be *yogee*

Yoga. must repair to some holy place or spot by visit-  
ing which his mind may become cheerful and

there be nothing to perturb it. The seat must be neither too high nor too low, must be composed of *kusa-grass* for the 1st layer, over it tiger or deer skin, over it must be a piece of cloth; having such a seat, he must control his body, senses and mind. With great care he must sit up with his body, neck and head in a perpendicular line. His eyes must be so restrained that his line of vision may pass betwixt his eyebrows and fix his thoughts upon the Supreme Being with great mental composure, and surrender his self to Him. It is useless, however, to dilate any further upon the *yoga* formulæ, as they are described with sufficient clearness in the Patanjali philosophy.

It is impossible to predicate under what circumstances worship

Worship.

becomes an effective one. That is as impossible  
as to predicate under what circumstances in-

tellectual study will prove effective. In the case of ordinary students you put before them the best books and the best apparatus, and put them under the best of instructors. One's studies end in success and another's do not happily terminate. In spiritual culture, the same uncertainty is witnessed; that uncertainty ought to be removed by the *kripa* or grace of the *guru* or the spiritual preceptor. The successfulness of *arādhanā* or worship is, we take it, wholly due to divine grace. There is no royal road for the attainment of that grace. One must take to *karma* or work with a single mind, humble and sincere and ceaseless in his efforts and leave every thing else to God. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you"\* is the glorious precept which the would-be worshipper must follow to bring about the success of his efforts. The injunctions of our *rishis* are to the self-same effect. In fact, all religious instruction on this head is quite harmonious.†

\* Gospel of St. Mathew, Chap. VII. V. VII.

† For fuller information the reader is referred to the 5th উদ্ভাস of *Mañu Nirrantra*.

পূর্বভাগ of গোপাল ভাষনী ক্রতি ।

ঐনভাগবত বঙ্ক ১১ Chap. 14.

It is a Shastric dictum which has been verified by almost universal experience that there cannot be any *dhyana* or *ardha*\*

Symbols are necessary in worship in certain cases.

without meditating upon some Form or other of the Deity with Superior Adhikaries or such as possess superior spiritual qualification; our

Rishis say that the use of forms for purposes of *dhyana* or meditation is not necessary. Thus:

“অবজানান্তি মাং যুতা মাংবীজতুমাত্রিতং ।

পরং ভাবমজানন্তো মম ভূতমহেবরং ॥\*

উক্তমো ব্রহ্মসত্ত্বো ধ্যানভাবন্ত মধ্যমঃ ।

অতিক্রপোহধমো ভাবো বহিঃ পূজাধমাদমা ॥†

tionale of the truth enunciated above is at once clear.

, that when *jnana* or real self-knowledge is attained the knower, the thing known and knowledge become a unit. A man conditioned as above need not take to the syllabus of works, namely to ritualism, worship or prayerfulness.

The object of meditation with the aid of forms is according to our sages to insure mental fixation and purity of the mind. Without such aid the mind of the would-be devotee rolls like a barrel on an inclined plane and all *yoga* becomes an impossible task. Our much-despised household Saligram is to the would-be meditator a rare help in his spiritual exercise. The blackness of the symbol is emblematic of the darkness of chaos. It implies no beginning, no middle and no end, and therefore is the appropriate symbol for expressing the concept of infinitude.

Even in such a sober and philosophical work like the Gita the use of forms for purposes of meditation have been admitted. Arjuna sitting at the feet of his preceptor Sri Krishna to learn the mystery of life could not have been better conditioned than he was, and yet we find him saying almost with a sense of despair that it was simply impossible to control the mind. Thus—

“চকলং হি মনঃ কৃষ্ণ! প্রমাপি বলবদ্ধৃৎ ।

ভক্তাং নিগ্রহং মত্তে বারোহিষ অহঙ্করং ॥”‡

Krishna's reply was that it was by exercise and exercise only that the mind could be prevented from flying off at a tangent.

\* Gita, Chap 9, Sloka 11.

† Mahanirvanatantra Ullasa 14, Sloka 122.

‡ Gita, Chap. VI., Sloka 24.

Nevertheless Krishna lays down the rule of conduct for inferior Adhikaries in the following lines:—

“বো বো বার বার তনু ভক্তঃ শ্রদ্ধার্কিভূমিষ্ণতি ।  
 তন্ত তত্ভাচলার শ্রদ্ধা তামেব বিদধামহং ।  
 য় তয়া শ্রদ্ধয়াযুক্তস্তত্ত্বাধনমীহতে ।  
 নভতে চ ততঃ কামান্ নষ্টেব বিহিতান্ হি তান্ ॥”\*

The forms or symbols employed to help meditation are by no means arbitrary or meaningless. Krishna's colour is azure which is the colour of the sky, the colour of the sea and the colour of the flora. The yellow cloth which He is made to wear is just the colour of the rays of morning sun, the lute He is made to play upon is the instrument by which He gives expression to the *Bij-mantras* or seeds of Cosmic religion. His *tribhanga* or triune *murti* is emblematic of *karma* or work, *jnana* or self-knowledge and *bhakti* or reverential love unified in His Superior Person. Brahma the Creator is painted red because that is the colour of the foetus in the womb. Kali's sable colour is expressive of the darkness of pre-creation times. The cream colour of Siva is the healthiness of preservation. Our Shastric Writers say that the forms which are now in vogue were those really assumed by the Deity when He chose to manifest Himself before some Bhakta or votary of His at some time or other.

It should not be supposed that the conception of the above forms constituted the finis of the devotee's spiritual curriculum. That conception was the first term, so to say, of his spiritual culture. In his onward progress the devotee learnt to eliminate the gross elements from his mind and learnt to contemplate upon the Ethereal Form of his *Maker*. Without contemplation of that Ethereal Form, all *dhyana* was purposeless and unprofitable. Thus we read in the Siva Gita that when Lord Siva was pleased to manifest Himself in His Gross Form before Rama in Dandaka forest the latter was not satisfied but prayed to the Lord to manifest Himself in His Ethereal Form. To the same effect Rishi Markandeya prayed to the Deity to manifest Himself in that Form. In the Devi Gita we come across a similar desire on the part of the Bhaktas of our Divine Mother.

\* Gita, Chap. VII., Sloka 21422.

*The above instances illustrate the common sense position that*  
*meditativeness to be effective enables the medi-*

*Tanmatras.*

tator to see with his material eyes some Gross Form of the Divinity. It is consummated however when he is fortunate enough to see the Ethereal Form of His Maker by means of his spiritual eyes. The material and the spiritual constitutes the two poles, so to say, of the same thing and he is a true meditator who has schooled himself to have both material and spiritual vision. According to the Sankhya Philosophers our internal senses have what are called Tanmatras or corresponding internal or non-material senses. It cannot be said, therefore, that Physical vision is the true Devotee's only wish, which he yearns to satisfy.

Before leaving this branch of the subject I should add that meditation of the Divine Form is according to our Shastras not of the Form as a whole but of each and every

*Synthetic Vision.*

part thereof. The exhibition of the *Virata Moorti* or Cosmic Form by Krishna before Arjuna teaches us this majestic lesson that contemplation of that Form must be nothing short of an all-comprehensive One. In that Form the Shastric Sage places every cosmic thing and thereby shows us that the entire universe is in Him.

Contemplation of the Cosmic Form is not an absolutely pleasurable sensation. It is at best a straining of the

*Not a pleasurable task.*

spirit to an unaccustomed stretch. The universality of the Thing seen by the medium of our spiritual eyes engenders in us fear and wonder, and the kindred emotions. It is therefore in the Gita, that albiet Arjuna was a beloved friend and disciple, we read, of our Lord, he actually trembled with fear on witnessing His cosmic form and went to the length of entreating Him to exhibit His familiar and beloved form of Krishna. There is a deep rationale in this. Divinity is a metaphysically unknowable something. What we really know of God is only His name. Our religious conduct is shaped by certain forms, which, to say truly, are our own making. To abandon those forms is to abandon known landmarks in search of new ones. It is such landmarks, which make the supreme subject of our devotion intelligible in a manner. They constitute a chart so to say with the help of which the would-be devotee can navigate the sea of *sa'dhana*. That prince of Bairagis,

Yavanna Haridas, daily recited Hari's name three lacs of times, and the author of the *chaitanya charita* testifies to the *mahatmya* (glory) of *harinama* being efficaciously established by Haridas' endeavours. People with a sceptical turn of mind are doubtful in regard to the taking of God's name as a means of spiritual culture. It is only taking His name *in vain* which is a vanity of vanities. No, the taking of His name must be *done* in such a manner as to stimulate our spiritual nature and qualify us to feel His presence in wish, thought and deed. There is nothing unique in the above. The *Gita* speaks of the remembrance of Him at the last moment towards having liberation. The Bible has it, 'who'er calls on Me, Lord ! Lord ! shall be saved.' The Moslem takes His name five times a day hoping to be saved thereby.

Whatever may be the religious feeling of other peoples, the taking of God's name constitutes the *alpha* and *omega* of a Hindu's *sadhana* (spiritual culture). It is not a parrot's business, this taking of His name, albiet it is nothing better at the commencement of the culture. Like Ratnakara, of Ramayana fame, one must practise it even by a misjoinder of syllables till he alights upon a proper joinder thereof. The articulation of नमो नमो will enable him to articulate नम and score the first point in his spiritual class book.

BULLORAM MULLICK.



*TRANSMISSION OR TRANSMIGRATION  
OF THE SOUL.*

Life is manifested in nature in two great divisions—animal and vegetable. In the latter we include all matter which is not dead and has growth perceptible or imperceptible ordinarily, and which has not got the gift of a brain and therefore of a mind; in the former all beings in whom there is a correspondence between the several parts of their organism in such a manner as to distinguish the brain from the rest, and render it fit to serve the mind. Life and mind are conventional expressions not signifying any particular thing but merely a succession of changes in the body, or in the phenomena known as ideas. The work of life is regular and steady, and its operations can be followed with precision so far as they can be observed, and where science seems to fail, only knowledge of facts is wanting or a mistake is committed in their classification or appreciation. In animal life all bodily changes appear to be intended to converge to the brain finally, thereby giving work to the mind. But in vegetable life this is not so, material changes go on incessantly producing growth and decay, but they merely do their part and do not go further; and animal life takes up the work and continues producing a long connected series of links as it were from the simplest form of vegetable life to the highest of animals, the last ring representing meditating man. Such is the work of life noble interesting and useful.

With life begins the work of the brain in animals and what a vast panorama it is from one end to the other! If we but contemplate the difference between the mental work of the smallest worm and that of the most learned sage what an infinite series of living things come within our view,

and if we are able to follow them in review what we perceive most is the greater degree of development each displays in the ascending scale, and the suitability of the physical form to each. One law directs the work of life in all, yet how wonderful, how minute are the variations! The law of living nature forms all animals, it formed the huge leviathan of the oceans, it forms the minutest bacilli. Between the ape and the ant the difference is one of degree, and in each the mind is suited to its nature. The Darwinists and Monboddians would fain give man a place among the ourang-outang, for such are the similarities of outward physique, and not all that is said to support the theory can explain the superior nature of man. It might perhaps be that certain species have disappeared, or that certain others are similar, yet to convince the world that one class of animals is descended from another would require direct evidence of the descent of which there is none of a convincing and reliable character. All animals have started their existence in the same way, and have followed the law of nature from the beginning. Old religions assert special creation, but whether we believe the account or not, all that we directly know is what is getting on—and we are able to examine it. The laws of life prove man to be an animal, but considering the powers he possesses, he is remarkably distinguished from all other animals. From the stomach to the brain, the physical action is indeed similar, but it is the relation between the mind and the brain in man closely examined shews the difference. There is language in all, and utterances of various sorts, the expression of emotions is lively and vivid in all, but if we regard speech properly we find that the superiority is asserted. In one sense birds can speak, that is, they utter articulate words, yet in that fact itself is the distinction more clearly shewn. The parrot may be taught to warble Radha Krista, but it is not possible for it to understand what Radha Krista is, although subject to physico mental laws it occasionally sings out Radha Krista, Radha Krista to the great enjoyment of its owner and his friends of the human species.

But what is the secret of the enormous progress that man makes during life? And why is it animals, even those that approach man closely in respect of their constitution, do not go beyond certain circumscribed limits in their advance from birth

to death natural or otherwise? That one displays more cunning than another is undeniable, one more intelligence, another memory and so on, but all remain within a line and cannot cross it. We see this daily, hourly and even every moment, but if we observe with a little attention we find that though they are able to act according to their will, and remember past incidents and argue about the desirability of certain courses of action, all these and other indications converging to the point that their mind is constituted like man's and work like it, yet there is the limit somewhere. But it is not far to seek. A child is born, do we find any radical difference between it and the new born of any animal? None is perceptible for some time. The cuckoo or the black bird is unable to sing, but from time to time obedient to some inward impulse gives out shrill notes: can the child utter any sounds for some time after it has touched the earth, and does it not go on muling and puking until *ba* and *ma* are lisped and their repetition commences. These are sounds of nature; other sounds, *hoom ayn*, etc., proceed, till a greater variety results. There is no divergence until we come to speech or articulate language due to the superior organism of the class, which produces a difference of degree only of improvement not essentially distinct in character. But we observe that the longer the time of progress the greater is the distance of the one from the other. But this is not all. We find in one what we do not find in the other, in the mind, as well as in the means of signifying thoughts. Outwardly the construction of the mouth occasions the distinct utterances of the *gutturals*, the breathings the vocals, the aspirates, the labials, the dentals, the nasals and the palatals, and also composite sounds monosyllables, dissyllables and all. This seems to be an arrangement of nature to suit the requirements of the human mind. It does not seem to be the cause from which the working of the mind proceeds, because it does not and cannot explain the special phenomena observable throughout life in man from the period when we have opportunities of noticing the same—the moment from which the mind is found to govern the instruments of speech in the same way, for an illustration, as the drummer's hands produce the requisite sounds, or the piper's fingers the required notes.

The impulse that gives action to the instruments of speech is

in the mind; in animals too that is so. External affections upon the several parts of the body produce changes in the brain, and the brain too makes them carry out its behests. Articulate or inarticulate, language proceeds from the mind and the utterances follow as a physical sequence. But as we do not find the animals express themselves in spoken sentences, so we do not find that there are in their mind ideas that require for their expression the construction that the vocal organ of man has. Nature ordains that things should be what they are, and that any one thing should not have properties that are not needed. Superfluities are not met with in nature and if excesses are observable that is because these are necessary wherever they happen to be. Follow the course of a child's development or that of a pupil in a deaf and dumb school, and it would no longer be a mystery how it speaks. Here the animals are found to be wanting. The power that is in man's mind evinces itself clearly now, and it becomes most evident, when it proceeds from words signifying material things to those that indicate abstract and general notions. If articulate language can be argued to be possible on the basis of the fitness of the several parts of the mouth for the purpose, this does not, and nothing can, account for abstract ideas, other than a mental power specially given to man which is the outcome of the soul's action upon the mind. If the animals have soul, it must differ from man's at least in this particular, and it is to this all human progress both of the mind and of the soul is due—all advance in thought in virtue and in vice.

Or can it be this—the soul of both animals and man is of the same sort and quality, and the difference observable in its manifestations is to be accounted for by the limitations in organism that nature has put upon the one, and the conveniences bestowed upon the other class? If animals are possessed of the gift of articulate language would they not have been able to think like man, and store all knowledge in it, and would not the reason which they display enable them to use the same in the way man does? The design of nature, providence's dispensation, is evident in the corresponding suitability of the organs of speech to the power of the mind in man, in the same way as the animal language is fitted to the requirements of the animal mind. This cannot be gainsayed indeed, but does this solve the question? *A priori* we cannot

argue that muteness does not disable the animal mind to exercise the special functions of the human. But if we look deeper into the arrangement and pursue the working of the system closely we find that the organs are employed and used by the mind in both classes; there is the idea of self in the animal evidenced by its assertion of its rights, and withdrawal from a position of imminent danger, by its insistence for stay where it receives kindness and is certain of protection, by the affection of the mother—in fact by every act by which man if judged externally signifies the notion of self; but if the organism were the same as in man, there would yet be no power in the animal soul to confer on the mind the function of dealing with ideas and impressions derived from the world in the human way, which not only enshrines all ideas, but does the additional work of drawing from them notions, which do not represent any earthly thing or condition, but which are manufactured in the mind by the active ego. If however with the improvement of the organism there were a corresponding improvement in the mind, in that it were gifted with the power of forming abstract notions, then, the animal, the whole economy of its nature, would be different, and difference it would be perhaps hard to indicate between it and man. Mere change of the organism of the mouth could not alter or qualify the mind; and it is indeed clearly noticeable that the animals that approach man more nearly than the rest both in their frolics and in their physical constitution, do not shew that they can either speak or think like those that Monboddó or Darwin would call their successors.

If therefore the animals have soul, it must be of a sort limited in its powers, and void of all moral sense. The question is whether the evidence in favor of the proposition that they have, does not indicate proof of the assertion of self, and establish a continuous identity of it at least during life. Divesting ourselves of all bias and jealousy in considering all their actions, we cannot but admit that these proceed from their mind in which there is the idea of self, however limited in its nature, and incapable of that progress which human souls are gifted to make. It is a most noteworthy circumstance that although the animal soul as we find it, yields to the mandate "thus far shalt thou go and no further," the human soul too with its present environments

cannot look beyond its horizon, the line that bounds its view. The agreements and differences in nature are as marvellous as they are keen and minute. The limitations set by her to the operations of the animal soul are such as to incapacitate it to exert self-consciousness beyond its relations with the material world and the ideas derived from its direct influence. Hence if it were possible for the human soul to be in an animal body, that could only be as a punishment proceeding from acts that would divest the soul of its natural human powers; whereas the reverse being assumed to be so, the animal soul must be supposed to have attained to such development as to render it possible for it to cease to be in the animal and begin its career in the human body with the special attributes of the human soul. The question naturally suggests itself, can the human soul get into the animal body and the animal soul into the human. In the latter case the animal soul must be supposed to have been so developed as to qualify itself for the activities and susceptibilities of the higher existence. Is that possible?

Darwin deals with the physical structure of animals, and concludes his deep researches by accounting for the descent of man from the most improved animal species. This has not recommended itself to the philosophers and to the theologians, and the general public indeed look dubiously at the transformation so broadly hinted; but be that as it may, are we in possession of any facts, phenomena, or arguments by which we can shew that it is not possible for the animal soul, call it the *instinct* if you please, to pass into the human body. True we have never traced the identity of a human soul in that way, nor do we think with our present stock of knowledge it is possible to do so, but the chances seem to be equal either way. The question of the transfer of a soul from one body into another does not however rest for its solution upon the possibility of the transformation of the physical structure of the one to the other however gradual or graded, now or millions of years ago, because should it be possible in this there is no limit of time or age, nor the necessity for the approach of one species to another, but only the bare possibility of finding a suitable existence. If the highest form of the most cultivated intellect of any animal, say the ourang-outang, is so improved as if it has the power of speech it would think and

act like man, even like the most uncultivated and primitive specimen, and if it is possible for the soul to make a passage into a body, it stands to reason and it seems to come within the range of probability that the animal soul may find itself in a human body. So however much we may disagree with Darwin upon the question of the gradual change of an animal body into that of man, nothing prevents us from going the length—though an enormous length it is indeed—of holding that in all probability an animal soul may by its fitness for a human body, be not out of place in it—the only difficulty in the way of our thorough understanding of the proposition being, how and what the process would be, or how it could be disposed of by the same answer that applies to the appearance of the human soul itself in the human body. Science teaches how our soul has come to be in the body! We know the fact, but have not yet learnt the law that connects matter with what is not matter, the law that enables the soul to act like the *kurta* of a family of which the different members are like unto the physical parts of the inhabited body.

For the present and until the wished for progress is made we must rely on the stock of knowledge we possess, and use the same as food for contemplation to enable ourselves to discuss the question whether the circumstances under which the soul happens to be in touch with the body are such as to preclude an animal soul finding its way into it. If life were the only point to be considered, it would be easy enough to dispose of it by the physical laws of birth; but in as much as there is a consensus of opinion that life is not synonymous with soul, we are not bound to admit that the propagation of the one governs the genesis of the other. According to the law of generation human life produces human life, but is the law of life producing life of the same sort applicable to the spiritual conditions of the soul? Perhaps we can say with truth that it is not necessarily so. There does not seem to be any inherent improbability in the matter, the only serious objection being the limited character of the animal intellect, which however is well answered by the aptitude the animal soul will have to perform the functions of the human soul by having the same powers at its inception and by having instruments of the same sort to use, whereby, it would be able to use the same

power of speech and in due course develop the ability to draw general inferences as all men do. If the human soul without following the material laws of life can find its place in the human body, it does not seem to be very surprising that the animal soul also may find congenial abode therein. At the present moment we are in this position that we can neither assert it nor deny it. It is quite within the range of probability—the transmission of the one into the other. But it does not seem that any animal soul as it is, can be ushered into the human body, because in order that this might take place, it must have attained a particular fitness for the body and its requirements. The brain must have been sufficiently developed to give the animal soul free use of its highest powers and by natural exertion it must have been prepared for the advent. It is thus that this most advanced animal soul with its improved intellect and emotions would be fit for the start, and none other—a soul that only wanted the change of the body to act as a human being. It is often said of the mimicking monkey that it would belong to the human species if it could speak, and did not merely squeak; it cannot speak so it cannot, as it is, be man. But if its soul approached the development necessary for that of the human embryo, it seems to be a likely thing that it would find its way into a human body. The identity of the soul would remain unaffected, although that of the body would be destroyed. This theory receives strong support from Darwinism according to which an Orang-outang would by gradual changes be a man both in body and soul, and although we are not just prepared to admit that the body of the one could be the body of the other, yet the other portion of the proposition would remain good. We may not accept that in some very early time a race of animals got so developed physically as to be transformed gradually to man, from the fact of speech being his distinguishing faculty; yet if the soul of the lower animal attained a fitness for the human body, and by the operation of the law regulating the course of the spirit, found fruition in the superior body, Darwin's law not only presents no obstacles, but renders the transmigration exceedingly probable indeed; because the animal soul according to that law may be developed in its body so very much as gradually to derive from it the condition requisite for its start as a human soul, Darwin would have us agree with



him in the law of generation producing this effect, but we would not only not go that length with him, but assert in the bargain that the animal soul may be turned into a human soul by being fitted to be in the human body according to spiritual and not physical laws. The change of the body would require a previous disposition of the soul itself for the new body, and similarly a soul with particular qualifications and virtues would require a corresponding body to be in ; and as the law of life is not the law of the spiritual soul, heredity however much it may be credited to account for the material concerns of an existence, would not be sufficient for explaining the laws of the spirit. It does not therefore, stand in the way of the soul of an animal, properly conditioned, finding a human body for its tabernacle.

It is evident from the above considerations that if under any circumstances it be possible for a class or an individual to rise from the condition of an animal to that of a human soul, immortality seems certain to be predicated in respect of the same on the very assumptions that apply to man. These thoughts are strange enough for common disbelief ; but long practice in prejudice, should not dissuade us from following the argument, albeit we may have to admit what we never dreamt could be true. The fear of attributing immortality however, to animals is not so repelling, as to have to say, yes, the animals have souls, though with powers varying in degree and placed in bodies to suit. Immortality or not, either for man or for animals—and let eternal life be believed to be the privilege of the followers of the cross—if an existence is continuous and annihilation does not supervene on death, that is a great human concern, and pre-eminently so since responsibility necessarily gives the character to the next. The animals do not progress very much ordinarily, and do not go beyond their accustomed limits, should they therefore be confined always within them their immortality must be of a limited character. But it seems that if they have the gift at all from providence, as they very likely have, they are sure to progress and overstep their set bounds ; and so far as we can judge from what we see all around us, the next higher stage for the most highly educated and intellectually developed animal is to get into a human form. To our mind this explains the difficulty that Darwinists feel, owing to which they allege the extinction of a tribe

between the ourang-outang and the savage, as it is not the change of the physical form of one race into that of another that took place, but the propinquity between the mental conditions of both point to the possibility of the transmigration of the one into the other. It would be transmission if the physical change of the one into the other class were admitted, but it is transmigration otherwise.

KANYE LALL MOOKERJEE.



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# THE NATIONAL MAGAZINE.

NEW SERIES.

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## LETTER FROM PARIS.

### • SCIENCE.

According to the last census, the three languages spoken in Switzerland retain their relative proportionality: German is the tongue for 2,310,105 persons; French, for 733,220; and Italian for 222,247. The Romansch—a combination of French and Italian dialects,—was used by 38,677 individuals, or by 12 persons in 1,000. Another curious fact is that, in the department of Newchatel, there has been a falling off in the speaking of German; in other words, a decline of 209 to 135 per 1,000 since 1888.

During the last thirty years, in France the civil and the military pensions have tripled. On the whole, the increase has quadrupled. In 1886, the total of the two classes amounted to 173,318 millions of francs, of which 25,963 fr. were for the Navy pensions. To-day the grand total comes up to 211,050 fr. millions.

The population of France is 38½ millions. There are 584 towns having 5,000 inhabitants each; these are sub-divided into six groups, Paris alone composing one group; but collectively they comprise 12,848,235 inhabitants, or one-third of the total population. The difference between the deaths and births in France is very feeble, and that is the real measure of the test of expansion for a race—more feeble for France than in any other known country. The population of the towns has augmented 11·52 per cent., while the net increase of the entire country was only 0·89 per cent.; that proves how steady is the immigration to the towns. Indeed, the net increase in population for some of the large towns with a population of 30,000 has been as high as 30 per cent. It is easy to

perceive now where the rurals go to, since they abhor emigration, and detest the monotony and low living of the country districts. There has been a notable decrease in the deaths from contagious diseases; even the number from tuberculosis has been less; but the mortality amongst infants was notoriously high. Are the figures respecting the deaths from tuberculosis conclusive? They do not correspond with those of the deaths from unknown causes, or not officially classed; they are larger, in fact, which leads to the suspicion that tuberculosis must be frequently confounded with lunghial ailments. Infant mortality ran as high as 247 deaths per 1,000 annually. The returns as to the naturalisation of foreigners are also on the decline, and that was a channel for keeping the total population at a respectable water mark. They fell by 485, being that total below 2,395 recorded in 1890. These figures are not connected with the census; they are supplied by the annual report of the Department of the Ministry of Justice. Having married French women, 54 husbands were naturalized at once; 2 individuals were also accorded that right because they occupied, with the permission of the Government, one year a house of their own. The usual number of 'subjects' of Edward VII. who forsook his care, were 16, mostly Maltese—perhaps to be able to speak English more freely. They reside chiefly in Tunisia.

The lively discussion that has taken place over the assertion by Dr. Spalikowski, that the mistletoe, or gui, did not grow near water, is now proved to be erroneous. Its habitat is no more limited by water than by poplars and apple trees. The mistletoe bough flourishes in the desert parts of Central France.

M. de Fonville, a well-known scientist, assures us, there is no likelihood of the sun disappearing or of being destroyed, within any period, to cause the timid to tremble; nor is there any danger that comets will produce disastrous consequences. Kepler has truthfully observed that the comets are as numerous as the fish in the sea. M. de Fonville does not believe that the Eternal has launched, several millions of years ago, a three-tailed comet to reduce to powder the Earth at the commencement of the twentieth century. A thousand years in His eyes are but as yesterday.

Dr. Drosner, surgeon, dentist, has not obtained many persons

to accept his view that the musical phonograph acts as an anæsthetic. The music arrives from a neighbouring room where the protoxide of nitrogen, or laughing gas, is kept. Sir Walter Scott said, in his *Demonology*, that if one dreams of duels, any noise that one hears becomes instantly the discharges of the combatants' pistols; if an orator delivers a discourse when sleeping, all noise that he perceives is transformed into applause from his supposed audience. But Dr. Drosner is not the first to employ music to reduce suffering and to calm the nerves. Moreau of Tours, employed music for some of his noisy patients, in the Bicêtre asylum. He had regular scances of music before his clinics, with chorus and orchestra. His patients became quite calm by such musical douches. M. Laborde, who was also a violinist, placed the violin under the chin of his patient, and scraped his best melodious air. The subject received great benefit, and came every morning to be calmed and soothed. But the surgeons desire to have no musical entertainments while they are operating. It is another question if a medical prescription of music might not be efficacious or palliative for nervous disorders.

It is the chemist Schloesing, who demonstrated the preponderating action of potash in developing the coveted qualities in tobacco. Now experiments in Hungary and, Algeria with silicate of potash corroborate the results demonstrated by Schloesing. However, the French Minister of Agriculture intends to have executed a series of experiments in several regions upon different soils, and make known the results. Germany, where tobacco-raising is free, could help in the matter.

#### ART.

The artists are loud in their complaints at the absence of orders for their works, either finished, or to be commenced. The suffering is deep and general. May [it not be of long duration. Publishers and picture-dealers have more stock in their magazines than they will be able to clear off for some years. Some dealers having entered into contracts with artists to take over all their productions, see themselves well tried by that arrangement now.

A society is being formed to take charge of Street Art. There are many isolated spots, where the gables and side-walls of old houses are exposed, due to the unexecuted projects of many of Baron Haussmann's plans for beautifying Paris. Some of these

walls have had their eye-displeasing features softened by mammoth advertisements or concealed by training creeping plants on their surfaces. But that does not meet the wants of esthetic citizens. In numerous instances the removal of an old structure lays open an ancient architectural gem. How obtain a fitting frame for it? That will be the work for the new society. From the Art point of view, making the gable of an old house into a gigantic advertising board, is not either a thing of beauty or joy for ever.

There is much talk about a new society to be formed, a sort of "Trust" in a way, that will have for aims to bring out a complete collection of the works in painting and sculpture of French artists. It will be a very comprehensive biography of the beautiful. No output deserving the name of art will be omitted; nor any incidents connected with the object will be omitted; its whereabouts stated, its presumed value given, and a photo taken if no engraving of it exists. It will be a kind of national Biography of French Art and Artists from Alpha to up-to-date Omega. There are many small millionaires in France who could finance the project out of their mere pocket money.

The salon of the Artistes Français have duly met to vote the medal of honour, for the best painting and best piece of sculptures exhibited this year. For Art, there were 350 suffrages; for sculpture 180. But no name received the requisite number of votes; so no medals were accorded. Talent is then dead this year in both branches of Art. That event has followed the first Salon held in the new Palace of Art.

M. Pierpont Morgan has become the possessor of the collection of M. Mannheini's artistic treasures of the Middle Ages and the Renaissance. No one doubts a single moment of the beauty and excellence of the collection. The taste of M. Mannheini is sufficient guarantee for that. The catalogue has been prepared by M. Emile Molinier, the curator of the National Museum. The gem of the collection is the "Triumph of Charles V.," a bar relief in lithographic stone; it dates from 1522, and is by Dollinger. Some years ago, 150,000 fr. was refused for it. There are some wonderful pieces of Italian faience of the fourteenth and fifteenth centuries and a superb collection of Limoges enamels. The customs dues on the lot at New York, will be one-fourth of the price paid.

FRED. CONNER.

### NEW LIGHT ON THE KINGS OF BENGAL.

My object in this paper is to invite attention to the account of the kings of Bengal given in the *Rauza-ut-tahirin* of Muḥammad Tahir,\* the son of Imadu-d-din Husain of Sabzawar. The work does not seem to be much known and complete copies are rare. The only complete one which I have seen is that in the Bodleian Library and which is numbered 100 in Sachau and Ethe's Catalogue. There is an account of the *Rauza* in the 6th volume of Elliot's "Historians of India," and also in his Bibliographical Index. The author wrote about the close of Akbar's reign, and the word *Rauza* is a chronogram of the date of composition, viz., 1011 A.H. or 1602-3, but the work was not finished till the beginning of Jehangir's reign. The author's father was in Akbar's service as Superintendent (*Matasaddi*) of the port of Cambay, and the son records how he visited him then and journeyed with him to Court. The work is very voluminous. This accounts for its being so generally found in an imperfect state. It is a general history, beginning with the Creation, and it gives great details about the history of Persia, and the legends of the *Mahabharata*, &c. The most original and valuable part of the work seems to be the few pages near the end which describe Bengal, and the islands in the Indian ocean. The author had here some new sources of information, viz., Rajah Raghu Nath, a Bengal Zamindar, whose grandfather served under the famous Bengal king, Syed Husain Shah, and a book by Khwaja Baqir Ansari who was long a *Bakhshi* in Bengal. His account of the dynasty of the independent kings of Bengal adds several interesting facts to the information given by Ferishta and the author (Ghulam Husain) of the *Riyaz-us-salatin*. It begins at p. 603b of the Bodleian copy and p. 601b of the British Museum M.S. After stating that Bakhtyar Khilji was the first to establish Muhammadanism in Bengal, he says that the dynasty of independent kings begins with Fakhru-d-din, the armour-bearer.



Twenty-six kings ruled in succession, and of these, twenty-four ruled for 207 years, 11 months, and 7½ days. The sixth in succession from Fakhruddin was Ghiasu-d-din, the alleged correspondent of Hafiz, and who according to our author died in 784 A.H., 1382; of injuries received in killing a tiger and tigress. He was succeeded by Sultan-us-selatin who died in 793 of a chill caught after coming out of a hot bath, and was succeeded by his son, Shamsu-d-din. In his time a dragon came and devastated the country and killed many cattle. One day the king was told that the dragon, after devouring many beasts, had gone to sleep on the river-bank. He went out alone with his bow and shot two arrows into the dragon's eyes, blinding it and eventually killing it. But the creature's poisonous breath affected him and he only came home to die. He left no son and the throne was taken possession of by Kans or Kasi, or Ganes, for the author seems to spell the name in all three ways. A Hindu zemindar from Orissa, Kans, tried to please the Muham-madans but did not succeed; they waited for their opportunity and eventually killed him when he was drunk, and placed his son Jalalu-d-din on the throne. He reigned from 800 to 817 and then died on hearing a dread voice while he was hunting a deer. He was succeeded by his son, Sultan Ahmed, who was a good\* man and never gave less than a thousand rupees in a present. He used to go about with purses during the night and distributed money to the poor with his own hands. He died on a Friday night in 833. A slave named Nasir succeeded him, but only reigned seven days. Then Nasir Shah, a young (perhaps, a posthumous) son of Shamsu-d-din succeeded him. In his time the relatives (Khweshan) of Rajah Kans laid claim to the kingdom and made war upon Nasir with 30,000 cavalry and innumerable infantry. Nasir at first tried to compromise with them by offering them a portion of his territories, but his embassy was unsuccessful. Eventually he defeated them by a stratagem. He died in 865 after a reign of 32 years. Barbeb succeeded him and was poisoned after a reign of 17 years. Yusuf succeeded him. In his time the descendants of Raja Kans claimed the kingdom as the ancestral property of Chandra Bhān, the grandson of Raja Kāns. Chandra Bhān ordered Yusuf to

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\* This is very different from the account in the Riyaz, where we are told that he was a great tyrant.

withdraw from the country with all his people or to become his vassals. They refused and a great battle was fought in which the Muhammadans were victorious. Afterwards Yusuf fell ill on returning from hunting and died in 888 on the night of the Id. He left no son and the Paiks raised one of themselves to the throne, who took the title of Sekandar Shah. He was killed after a reign of only 2½ days. Then came Fath Shah who reigned 7 years and 5 months and then was killed by his Paiks. Khwaja Ambar succeeded him. He was a tyrant and was put to death after a reign of 2½ months. Firoz Shah succeeded him and reigned three years, dying in 898. In his time Raja Chandra Bhan claimed the throne, and sent an ultimatum to Firoz Shah, bidding him to leave the country within three days with all his people. Firoz refused and a great battle ensued in which Chandra Bhan was wounded and put to flight. His camp fell into the possession of the victors who captured 150 of the Rajah's wedded wives, 160 of his concubines, 1,000 elephants and 5,000 horses. After the victory Firoz visited Hajipur and Patna. His son, Sultan Mahmud Shah, succeeded him, but was killed by his slave who called himself Sultan Mozaffar. He reigned one year and some months and then was killed. A scion of the ancient kings, Syed Husain Shah, who took the title of Alaud-d-din was now raised to the throne. He is the most famous of all the kings of Bengal and reigned about twenty-seven years. He removed his capital to Ekdali (in the Dacca district) and established a bazaar in front of his palace. As he intended that it should be on a grand scale he ordered that no shopkeeper should establish himself in it who had not a capital of a lac of rupees. One day he went up on the roof of his palace and saw a common potter selling earthen pots and the like in his bazaar. He was indignant and ordered his servants to fetch him in order that he might be punished for his contempt of regulations. The servants rushed to obey his orders, but when they seized the potter, he cried out—"Why this turmoil, and why am I thus oppressed? The king's order was that I should show a capital of a lac of rupees. Well, many kings have ruled over this land, and there have been many coinages; inquire of the king, of what Sultan's coinage the lac of rupees should consist!" The servants went back and told the king who returned thanks to God that even the petty hucksters of his kingdom were so rich. On another occasion the Rajah of

Orissa rebelled and sent Shah Husain a blank paper with the letter, *Kaf* written at each corner. The king's ministers were unable, as well they might be, to explain the significance of these letters, till at last one Vizier, who was wise as Solomon, explained that they conveyed the insult that the king of Bengal was a man of no account. The king was indignant and at once marched with his army into Orissa and defeated the Rajah. Eventually the Rajah was convinced of Shah Husain's greatness and never rebelled again. Shah Husain reigned twenty-seven years and was succeeded by his son, Nasib Shah, who died on 17 Ramazan, 943 A.H.

The author's statements about Raja Kans' coming from Orissa, and about his having a grandson named Chandra Bhan seem to be altogether new, and they throw an interesting light on the history of Bengal and Orissa. It is certainly more likely that Rajah Kans or Ganes was a prince of Orissa than that he was merely a landholder in Dinajpur or Bhaturia. The Dinajpur story is chiefly founded on Buchanan's identification of Dynwaj with that district; (see Martiu's *Eastern India*, II., 618). But Dynwaj seems to be an unknown place and is possibly a wrong reading for Orissa (Udesa) or Jajpur. The statement of our author seems also to be corroborated by the valuable inscriptions from Puri published by Mon Mohan Chakravarti in the *Journal of the Asiatic Society of Bengal* for 1895. We read there, p. 146, that there was a great war between Tira Bhanu Deva II. of the Gangavansa dynasty of Orissa and one Ghiasu-d-din. The latter is almost certainly the well-known king of Bengal of that name who died shortly before the ascendancy of Raja Kans. May not, indeed, Chandra Bhan be Bhanu Deva III or IV? It is interesting to note that there seem to have been two Chandra Bhans, one in the time of Yusuf, and the other in the time of Firoz Shah. Perhaps, they correspond to Bhanu Deva III and IV, if there was a 4th\* king of that name. The dates of Ghiasuddin and Bhanu Deva II do not exactly correspond, but there is great uncertainty about chronology both of Orissa and Bengal. As Babu Mon Mohan Chakravarti remarks, p. 133 l. c., there is a difference of thirty one years between the dates given in inscriptions A and B. See also his note on the same page and the article of Narendrak

\* According to Sterling, p. 112, there were six princes of the Ganga-Vansha of the Surya-Vansa dynasty who had the title of Bhanu.

- Nath Vasu in the J. A. S. B. for 1896, p. 229. 'According' to the *Royas-as-salatin* Ghiasuddin was disturbed in the last years of his reign and, perhaps, killed by Rajah Kans. Possibly, then, Kans may be the Vira Bhanu Deva II of the Orissa inscription, and Chandra Bhan, his grandson, the Bhanu Deva III, who apparently was the grandson of Bhanu Deva II. The dates agree fairly well for Bhanu Deva III's successor, Nrisimha Deva, was reigning in 1397 A. D.

The author's description of Bengal and the islands is meagre. He speaks of Jajnagar or Tipperah and refers to its parrots, minahs, and monkeys called hulaks. He also describes Ceylon and the Maldives. In his notices, in an earlier part of the volume, of the distinguished men of Akber's reign, he gives one or two interesting particulars. Thus he tells us that Behram Saqqa, the mystic poet, whose tomb is at Burdwan, was travelling to Ceylon in order to visit Adam's Peak, and that Pir Muhammad Khan, the famous Wakil of Bairam Khan, was also called Maulana Jalaluddin, that he was one of the Shaikhzadas of Shiawan and that he came to Qandahar in 957 A. H. after having studied in Gilan and Shiraz.

H. BEVERIDGE.

### THE KNOWLEDGE OF GOD.

It goes without saying that the subject is a very important one affecting our deepest concern and interest as spiritual beings. At the same time it is not a new theme. Poets, philosophers, theologians and great thinkers have sung, spoken and written voluminously on it. It has been discussed threadbare upon the platform and in the press. It is principal teaching of the several religious scriptures of the world. Such being the case, what new light, it may be asked, can I throw on the subject? How can I enlighten the reader on a topic which has well-nigh been exhausted? I feel the force of such objection as I do not pretend to know more than what has been thought on the subject. Even the recorded lore on it since the creation no man's life-time would suffice to study fully. My object in dealing with it is simply this: that familiar and well-known as the subject is, it can never, by reason of its vital interest, become dry and uninteresting. It bears to be repeated over and over again, not merely to refresh our memory but to impress it deeply upon our mind. Besides we are too much engrossed in our different avocations to bestow sufficient time and thought on it. The time of students is taken up in acquiring secular education so as to enable them to obtain a fair start in life. Men busy in worldly affairs have seldom time and inclination to devote themselves to it. It is only men of advanced years and religious turn of mind who principally take delight and interest in such a sacred subject. But I hope it will not be disputed that whatever may be our age and occupation we should always try to attain to a true knowledge of God, our common Father. As such knowledge precedes love and veneration due to God, we would fail in the discharge of our most important duty if we wilfully remain ignorant of the nature of Divinity.

The conception of the Divine Nature is as old as the date of

creation. From time immemorial man's mind has been exercised to attain to a true knowledge of Godhead. The Vādas inculcate monotheism. The unity of Godhead is also the doctrine of the Koran. As in the Christian doctrine of Trinity—God the Father, God the Son and God the Holy Ghost—there is unity of Godhead in the threefold character of revelation, fulfilment and inspiration of law or truth, so the Hindu Triad of Brahma, Vishnu and Siva represents the three-fold power of creation, preservation and destruction inherent in the One Absolute Being. The numerous deities in the Hindu Pantheon represent either abstract qualities or concrete objects, the former being the manifestations of God in mind and the latter in nature. The image in which any of these is worshipped is simply a medium intended for obtaining knowledge of God through mental attributes or for rising from Nature to Nature's God.

The beautiful and harmonious design manifest in the universe unmistakably points to an Intelligent Designer. The Atomic or Evolutional theory fails to account for the origin of creation. Matter is dull and inert. By no process of combination or separation of its properties such as length, breadth, thickness, elasticity, cohesion, &c., can it be endued with thought or design. The stupendous works of creation—the mountain, the sun the starry firmament &c., have each a manifest design to fulfil. The sun is intended to give light and heat. Can it be contended that the atoms composing the substance called sun held a council among themselves before its formation with a view to produce it for the purpose it is meant to subserve? As the machinery of a watch is the product of a skilful workman with a clear object in view, so the universe is the creation of an Intelligent Artisan with a manifest design in view. The Atomic theory, then,—that the universe is the result of a fortuitous combination of atoms, that there has been cosmos out of chaos—fails to solve the problem of the origin of creation.

The fact that the Designer is not cognizable to the senses does not affect our knowledge of Him. The mind equally with God is invisible yet we know what our mind is; we know God by His attributes such as Omnipotence, Omniscience, Justice, Mercy &c., just as we know the mind by its functions such as perception, imagination, memory, attention &c.

Modern philosophical thought, notably the philosophy of religion by Rev. John Caird D. D., has exploded the Materialistic Theory reducing mind to a function of matter. It has now been established that mind is not an evolution of matter but a self-existent entity.

But although mind is something different from matter, we have still to enquire whether it is capable of knowing God. Human intelligence is finite and imperfect, whereas God is Infinite and Perfect. Can the finite and imperfect attain to a knowledge of the Infinite and Perfect? The result of sound philosophical research is to the effect that God is not unknowable as the Sankhya Philosophy and Positivism would have us believe.

Our knowledge of what is finite and imperfect is admitted. Such knowledge implies the conception or the ideal of what is infinite and perfect. The knowledge of a limit implies an actual transcendence of it. We can only be conscious of imperfection because we have within us latent or explicit a standard of absolute perfection by which we measure ourselves. God is Absolute and Perfect and our knowledge of Him as such is involved in the knowledge of ourselves as relative and imperfect. It is our knowledge of God, the relation of our nature as spiritual beings to Him which alone gives reality to our partial knowledge and makes us aware that it is partial.

There is a vast difference between our ideal of perfection and our actual attainment. However great our progress towards it may be, we are conscious that it yet falls far short of our ideal. We are conscious of our moral imperfections yet we can feel that there is no point of moral progress beyond which we may not aspire. We know that our knowledge is limited nevertheless there is no limit to it in our conception. This boundless capacity of progress, while we have a secret ideal of perfection immeasurably higher than our highest actual attainment, is what is called a potential infinitude in our nature as spiritual beings; that is to say, the spiritual nature and life of man are capable of realising the consciousness of God and our essential relation to Him.

It may be contended that the conception of my own imperfect knowledge is forced upon me by the presence of any intelligence relatively greater however imperfect in itself; that nothing so

• vast as the knowledge of an Infinite Being is needed in order to make us conscious of our finitude. But it is forgotten that the standard of measurement of our finitude is applicable to all stages of human attainment. It is a standard which, whatever may be the degree of my spiritual progress, would still reveal to me my own imperfection. I do not ultimately measure my knowledge or be conscious of its limited and imperfect character by comparison with another man's knowledge because that also may be imperfect and erroneous. But by referring to an absolute knowledge I invariably act on the conviction that it is an infallible standard and an ultimate criterion of certitude.

Even scepticism cannot avoid the conclusion which it attempts to dispute. In the very act of doubting it arrogates to itself a knowledge which it asserts it does not possess. To be able to pronounce human knowledge as defective and imperfect the sceptic must necessarily have an ideal of absolute and perfect knowledge in comparison with which his verdict is pronounced. The very denial of an absolute intelligence in us could have no significance but as a tacit appeal to its presence. An implicit knowledge of God in this sense is proved by the very attempt to deny it.

According to Addison, by adding infinitude to any kind of perfection we enjoy and by joining all these different kinds of perfection in One Being we form our idea of the Great Sovereign of Nature. Our ideas of justice and mercy, for instance, are limited and imperfect ; by adding infinitude to them we get the idea of Infinite Justice and Mercy, and so on with regard to other moral qualities. This shows that there is a vast gulf between the the functions of the soul and the attributes of the Deity. The soul in relation to God is like the asymptotes of a hyperbola which draw nearer and nearer but never touch.

In the Bible it is said, man was made after the image of God, which means to say that the Divine essence is reflected in the human soul. The soul makes a near approach to its prototype or falls away from it according as it is perfect or spiritually developed or imperfect or depraved. As a dirty mirror does not reflect objects clearly so a vitiated or corrupt soul does not transparently reflect the Divine image. Purity of soul is an essential condition of seeking after God. The requisite qualification is moral



rather than intellectual. Neither the cobwebs of metaphysics of the Schoolmen nor the proud philosophy of the Positivist or the Evolutionist have succeeded in throwing any light on this important subject.

"The first condition of success" as observed by Professor Tyndall, "is an honest receptivity and a willingness to abandon all preconceived notions, however cherished, if they be found to contradict the truth." According to the Bhagabat Geeta and the philosophy of Descartes, the knowledge of soul is the foundation of all knowledge relating to God and the universe. The Cartisian theory is based upon the dictum, *Cogito, ergo sum*, I think therefore I exist. "Taking our stand upon this ground we rise to the perception of the Deity. For our belief in His existence is an irrefragable proof that He exists. Otherwise whence does this belief arise? Since nothing can come out of nothing, and since no effect can be without a cause, it follows that the idea we have of God must have an origin and this origin whatever name we give it, is no other than God. Thus the ultimate proof of His existence is our idea of it."

Our knowledge of God or truth is Introspective or intuitional and not experiential or developmental. If seeking after God were to depend upon training or education, then as the major part of mankind are ignorant or uneducated they would be hopelessly debarred from the privilege. Such a hypothesis is inconsistent with the Divine attributes of justice and mercy. God is truth. Want of knowledge of such truth in consequence of want of education would lead men astray from the right path. Such moral anomaly cannot be reconciled with the omniscience, infinite justice and mercy of God. Moral responsibility under the providence of a just and beneficent Ruler implies an intuitive perception of truth. The theory of intuition, then, is a key to the solution of this important problem how to seek after God.

There is a sufficient provision in our moral constitution fitting us for the enquiry. An earnest spirit of enquiry after truth is a *sine qua non* of success. Our soul naturally yearns after God and truth. As a river runs into the sea, so our soul pants after Infinite Perfection, unless there be an impediment obstructing its free and spontaneous flow.

When we have known that God is absolute and perfect, we have still to enquire whether His providence is general or particular. In other words, whether His established laws of nature by which the universe is set going are mere substitutes for His own action, or whether these laws or forces are no other than His Will-force. For in the case of the former alternative God is reduced to a mere mechanical harmony or order and not a living Personality to which our nature instinctively offers love and veneration. The philosophic name for this latter conception is the Immanence of God—God not outside but in the universe.

The relation of the physical universe to God is analogous to that of our body to our soul. It is the mind or soul which excites or stimulates the bodily actions. When the eye sees, the ear hears, the tongue speaks, it is through the mental energy transfused into these organs. The intimate connection between the body and mind does not imply that my body is myself, the ego. Similarly the universe is the body of God, but as it is gross to confound the body with the mind, so it is gross to confound the universe with God which is Pantheism. Pantheism and Immanence of God do not mean the same thing, and belief in the immanence does not involve the Pantheism. Pantheism is the doctrine that all is God and God is all, that every existence is Deity and that Deity is every existence; that God and the universe are co-terminous and identical. "The immanence of God," says Dr. Martineau, "is by no means opposed to the transcendency of God; that the fact of Divine action everywhere and always through the physical universe affords no inference that there are not spheres of Divine existence transcending and beyond that universe."

Pantheism denies that the One Infinite Being is a person—is a free, holy and loving intelligence. It represents our consciousness of freedom and sense of responsibility as illusions. God according to Pantheism alone is. All individual existences are merely His manifestations—all our deeds whether good or bad are His actions and yet while all is God and God is all, there is no God who can hear us or understand us—no God to love us or care for us—no God able or willing to help us. Pantheism represents absorption in Deity the losing of self in God the highest

good of humanity, but this is a mere caricature of that idea of communion with God in which religion must find its realisation as Pantheism leaves neither a self to surrender nor a personal God to whom to surrender it. The absorption of the finite in the Infinite which Pantheism preaches is as different from that surrender of the soul to God dwelling in us and we in God as night is from day, as death is from life.

KAILAS CHUNDRA KAJILAL, B.L.

## SLEEP AND ITS ANALOGOUS AFFECTIONS.

## IV.

"Dream books are each a world" says Wordsworth. In dream land we spend at least one-fourth of our lives. Yet although there are myriads of dreams idle and vain, and meaningless as the shape of the clouds in high air, it is not so with all dreams. Most of us had sometime or other "*a dream which was not all a dream.*" In dreams are the keys to many mysteries; yet no one cares for dreams. In dreams the subconscious self asserts its existence, and we see without eyes, hear without ears and transport ourselves without an effort to the uttermost parts of the

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Dreams and their significations as recorded in Hindu books—  
 জ্ঞানান, শৈশব, বৃদ্ধ, গৌ, হস্তি, অথ আরোহণে ধন লাভ। নগরে প্রবেশ, রক্ত সন্মুখ  
 এবং জ্ঞাপানে, শুভ বার্তা ও বিপুল অর্থ লাভ। গজ, নৃপ, বৃক, ধেনু, দীপ, অন্ন,  
 কল, পুষ্প, কস্তুরী, হস্ত, রথ, ধ্বজ দর্শনে জীলাভ। হস্ত দ্বত দর্শনে পুণ্য ও অর্থ।  
 দধি, হস্ত, দ্বত, মধু, মিষ্টান্ন ভোজনে রাজ্য। ভেলার সস্তরণে, প্রধান ব্যক্তি। কল-  
 বৃক বৃক দর্শনে, ধন। খেত গর্প দক্ষিণ হস্তে, উত্তম জী। সূর্য্য, চন্দ্র দর্শনে ব্যাবি-  
 যুক্ত। মৎস্য, বাৎস, বৃক্ষা, শস্য, চন্দ্র, হীরক দর্শনে, বিপুল ধন লাভ। প্রতিমা,  
 নিবলিত দর্শনে ভয় ও ধনলাভ। অগস্ত্য অগ্নি দর্শনে ধন, বৃদ্ধ ও জীলাভ। দেবতা,  
 ব্রাহ্মণ, গো, পিতৃলোক, ব্রহ্মচারী দর্শনে লাভ। স্বপ্নে গুরু সকলই ভাল কেবল  
 ভয়, অস্থি, কার্পাস মন্ড। কুক সকলই মন্দ, কেবল গো, হস্তি, দেবতা, দ্বিজ ভাল।  
 গাভীনাথে ভূমি লাভ। অট্টালিকা, রত্নগৃহ দর্শনে ভয়বৃত্ত ও ধনলাভ। পূর্ণ কলস  
 দানে পুত্রলাভ। পতাকা দর্শনে, দ্বতভয় ভোজনে জীলাভ। ব্রাহ্মণে পুত্রে দান  
 করিতেছেন, বিশ্ববিখ্যাত পণ্ডিত হওয়া। সরোবর, নদ, সমুদ্র, গুরুপার্বত দর্শনে  
 প্রিয়লাভ বা জীলাভ। দ্বত ব্যক্তিকে দেখিলে, দীর্ঘজীবী হয়। কটিক মালা দর্শনে  
 লাভ। রামধনু, গুরু দেব দর্শনে প্রতিষ্ঠা লাভ।

world. We are for a time emancipated as it were from the slavery of the material, and have a foretaste and capacity of the spiritual existence.

In premonitions the subconscious self strongly asserts itself even when the mind is under the slavery of the senses, and gives one a power of foreseeing what is to take place very soon. Say what you may, either a vague or undefinable terror seizes the mind which no exertion of the will nor reasonings of others, can shake off, nor a pleasing anticipation of some thing good or of some glad tidings or of some good turn of events fills the mind with joy.

These are the times when mortal men gain chance glimpses behind the veil which conceals the future.

"Souls destined to o'erleap the vulgar lot,  
 "And mould the world unto the scheme of God,  
 "Have a foreconsciousness of their high doom,  
 "As men are known to shiver at the heart  
 "When the cold shadow of some coming ill  
 "Creeps slowly o'er their spirits unawares."

It was this that sustained Moses in exile in the wilderness, and Cromwell, when, in the darkest hour of his country's fortunes

### ছঃস্বপ্ন ।

হর্ষে হাসিলে বা বিবাহ দর্শনে বা মৃত্যু পীত অবশে বিপত্তি । দণ্ড পতিত হওয়া ধনহীন ও গীড়া । তৈল মাথিয়া গর্দভ, উট, মহিষ আরোহণে দক্ষিণে গমন মৃত্যু । চূণ, লবণ, তৈল, লবণ দর্শনে বিপত্তি । বৈদ্য দর্শনে দশ মাসের মথো মৃত্যু । পতিত নথ, কেশ, নির্ঝাঁপ অন্ধার, ভগ্নপূর্ণ চিতা দর্শনে মৃত্যু । ঘোর অন্ধকার, তরানক মৃত জীব, ঘোনি, লিঙ্গ দর্শনে বিপত্তি । ব্রাহ্মণ, ব্রাহ্মণী, বালক বালিকা, বিধায় দেওয়া বাসিতে মৃত্যু, পীত, বাঘা, আনন্দ দর্শনে ছঃস্বপ্ন । মৎস্য ধরা জাতীয় মৃত্যু । মূর্খী বা মস্তমূক পণ্ড কৰ্ত্তব্য উপজবে, বাসভয় । রথ, গৃহ, পৰ্ব্বত পতনে বিপত্তি । উচ্চ স্থান হইতে পৰ্বে পড়া, চিতার পড়া বিপত্তি ও মৃত্যু । হুট বাজি কৰ্ত্তব্য মতক হইতে ছয় কাড়িয়া লওয়া, পিতা বা শুক বা রাজার মৃত্যু । বাজি হইতে হৃৎকণ্ঠী গাড়ী বাহির হওয়া স্রীমীনতা ।

Note :—It is a curious fact that the experiences of the west and the east in regard to dreams agree in main points.

he resolved to face the dangeon and the scaffold rather than seek liberty and peace across the Atlantic.

But the spirit of prophecy, "this inward feeling of the glorious end" which has been the sustaining element in most heroic lives is the highest form of a foreseeing gift.

K. CHAKARVATI.

## BENGAL IN THE MIDDLE OF THE LAST CENTURY.

### III.

Although Hindu Society was not strict with regard to the malpractices of the males, infringement of the rules of morality by the females was duly noticed and condign punishment given to the persons in fault. Illicit intercourse with man cast a slur on a woman which nothing could efface. She was considered as condemned for life and excommunicated from society. It may be advanced that it does not speak well of a society which tries to keep its members chaste by trampling upon their liberty. But, it is seen, in practice, that some sort of influence is necessary to check the evils of society. Why do we see so much corruption among men? Is it not owing to their being privileged, at least to a certain extent, to indulge in misdoings? Man is a gem of purity which nothing can soil, is a saying among us: and, it is no wonder to see men in illicit intercourse with women, and yet being considered in our society as undefiled and pure as ever. Quite the contrary is the case with woman. Any propensity on their part towards evil is curbed with a high hand, endeavours are made to keep them aloof from evil influences, and condign punishment is given to the miscreants.

Although the Hindu females were not educated, a regular training was given to them. This was not done in any public institution. The matrons of the house used to give them lessons on morality as well as practical instructions on the various domestic duties. Though illiterate, the "power divine" was manifest in some of the Hindu females. Proverbs were composed by them at different periods, and these have come down to the present time. We will quote a few of them for the delectation of the reader:

বুঝি না, বুঝা, বুঝির কথা, বাটে না মানা সূর্যের ধরা

\* which means, to know that one knows nothing, is the outcome of a mind full of sense: not to admit one's own ignorance is natural to a fool

যে সব সেই বর, ভালবাসার কি না হই

implies, one that bears the ills of life patiently survives to the last. What is there that love cannot achieve?

সহ শুণ বড় শুণ, বাড়ানে বাড়ি ডিহ শুণ

imports, patience is a great quality of the mind. If a person wishes it, it can be increased three times.

সৎ সঙ্গ কলিবাণ, অসৎ সঙ্গ সর্বনাশ

that is to say, company of good persons is like residence in Kashi, the holy city. Intercourse with wicked persons leads to destruction.

যদি না পড়ালি পো, তো সত্যর নে গে যো

signifies, as you have failed to educate your son, the best course that can now be adopted is to keep him in the society of good men.

Whenever anything wrong is noticed in the juvenile female members of the house, the good old matrons used to recite such proverbs in the way of admonition and advice.

In the afternoon, the female members of different houses used to assemble together. At such gatherings, the matrons would be seen, reciting accounts of accomplished Hindu ladies, such as, Sita, Sabitri, and Damayanti, which tended not a little to impress on the minds of young women the ennobling lessons which such narratives afforded. In addition to this, the *Kathaks*, the expounders of the *Puranas*, used to address the people for stated periods on religious subjects, which along with the stories of demons and giants gave vivid accounts of the noble lives led by certain eminent persons. These tended greatly to edify the minds of the audience which consisted chiefly of females.

Notwithstanding the agencies that were at work to raise the status of the women at the time under notice, it must be admitted that their want of knowledge led them to perform certain injurious acts. They used to cut with a knife portions of their body in order to give the blood that gushed out, as an offering to the deity for recovery of their children from dangerous illness. Again, when infants had convulsive fits, they ascribed them to evil spirits, and did not seek the aid of doctors for their treatment.

At the period under review, the women were secluded from the outside world. This is considered to be a great evil. As half a



century has not effected any appreciable change in this practice, let us make a few remarks on the subject.

Those who have seen village life in Bengal, will scarcely find anything revolting in the *senana* system. Females enjoy liberty to the extent necessary. They are allowed to go to the houses of their neighbours. No objection is raised to their repairing to tanks or rivers to bathe, or to the temples of gods to worship. And, above all, they have permission to go on pilgrimage to distant places. Of course, when going beyond the neighbourhood, it is necessary that matrons or male members should accompany them. And, this is desirable. Women by nature are weak, and they need protection. It is not at all true that Hindu women are "shut up within the four walls of the *senana*." After the day's work is over, they assemble at a certain house, where they converse on different topics. Sometimes they hear a religious book read to them by one of the females. As already stated, women hear the religious instructions given by *Kathaks*. Of course, they cannot sit promiscuously with the males. A separate place is assigned to them. And this, in the present state of our society, is desirable. Women have also the liberty of conversing with their male relations under certain restrictions. They are not allowed to speak to strangers. And, this restraint, it must be admitted, is necessary to a certain extent. Of course, when they are placed in a dangerous position, they ought to speak to strangers for help in the absence of any male relation.

Certain nefarious conditions have been instrumental in inflicting upon a number of women sufferings of a very hard nature. On the demise of their husband, they are obliged to lead the life of an anchorite. This custom has come into existence with a view to preserve the sanctity of the connection between a husband and a wife. But, as the rule is applicable alike to a girl of eight years and a matron of fifty, it has proved to be a curse instead of a blessing. It is desirable, of course, for a woman who becomes widow at an advanced age, to think no more of sensual pleasures, but to devote herself to the concerns of the life to come. But, it is really heartrending to see a widowed girl of eight abstaining herself from all the comforts of the world and submitting to a fast of two days every month. This custom is the more reprehensible, when it is considered that women are doomed to these sufferings whilst men enjoy all the comforts of the world. A widower is not required to

give up any of the comforts of this life. No sooner his wife dies, than a man takes another wife, and passes his time in ease and happiness. Kulin-women are also destined to suffer. The Kulins, in order to maintain their family-prestige, give their daughters in marriage to old men, allow them to remain unmarried when they fail to secure good Kulin bridegrooms and force them to become the wives of those who are already the husbands of a number of wives. Such shocking sights were seen frequently at the time under notice: but happily, with the spread of knowledge, men have begun to sympathise with the wretched women and to alleviate their distress as far as possible.

We have placed before the reader the condition of Bengal in the middle of the last century. It must, however, be said in connection with this subject that there were at that time some gentlemen who were greatly in advance of their age. We allude to the first band of Indians educated in the English language. They were beacons in the midst of the darkness of ignorance that enveloped the country at that time. They have left examples of rectitude, philanthropy and patriotism which have great influence on the minds of the educated men of the present generation. Hurro Chandra Ghose who entered the Govt. service as a Munsiff and Chandra Sekhar Deb, Russick Krishna Mullick, Shib Chandra Deb, Govind Chandra Bysack and Madhub Chandra Mullick who were Deputy Collectors, showed rectitude of conduct in the midst of the corruptions that prevailed in the courts. It was their inmost desire to do justice to the people, and their fame as meritorious and honest officers spread far and wide. Krishna Mohan Banerjee and Ramtanoo Lahiri placed before their countrymen examples of a moral life and religious zeal. Tara Chand Chuckerbutty and Radhanath Shikdar showed energy and a spirit of independence. The latter advocated the cause of the physical improvement of the people of Bengal. The milk of humanity flowed abundantly in Dukhinaranjan Mookerjee. Seeing Tara Chand in distress he sent to him anonymously a bank note for Rs. 1,000. Tara Chand succeeded in tracing out his benefactor afterwards, and this gift was turned into a loan. Ram Gopal Ghose, the son of a poor man, became by his assiduity and honesty a merchant prince of Bengal. Hurish Chandra Mookerjee spent all his money and hazarded his life for the sake of his countrymen. His over-exertions to support the

cause of the helpless led to his premature death. A little before his demise, when the news of the triumph of the cause of the peasants of Bengal reached him, a halo of smile was seen in his face, and he died a happy death. These gentlemen not only influenced their countrymen by their noble examples, but their writings and speeches did much in educating and elevating them.

D. N. G.

*THE SAINTED SOUTHERN SUTTER,*

OR

*A HINDU HEROINE,*

There is no death with you—my life,  
 I sink or sail always—your wife ;  
 Yama has no terror for me,  
 When my eyes are fixed on thee ;  
 Wherever my lot may be cast,  
 I shall mine own ever hold thee fast.

Burmah had been annexed to the British Raj and Lord Dufferin had set a feather on his cap. Poor Theebaw had been deposed and deported to India. The Burmese War was virtually at an end, but still the Burmese people were waging a guerilla warfare, which was taxing the strength of the English to cope with. The lucky Lord Roberts was equal to the occasion and with a picked force, brought out from every nook and corner of India, carried on a campaign, which virtually brought Jack Burman on his knees. The gallant 25th Madras Infantry (for obvious reasons, we withhold from mentioning the real number of the regiment) had the good fortune to be selected for Roberts' campaign and left the Lum-drum station of Rungalore for Rangoon. The regiment was well to the fore and did right yeoman's service. After everything was over, it remained for some time at Burmah, enjoying the country and the good things it afforded. There were two Native Officers in the regiment—a Mahomedan from Upper India and a Hindu, hailing from Madras. We are concerned with them only and we will give them the mythical names of Mahomed and Ramaswami. Mahomed was a tall fellow—lean and lank, with the capacity of winning over to his side the young European Officers of the regiment. For them, he would do anything and would go to the extent of falling into scrapes. Naturally, he had the ear of the young officers, who would go out of their ways to help and oblige him. Ramaswami, on the other hand, was the beau ideal of a Native

Officer, smart, frank, thoroughly up to his duties and brave to a fault. He would, however, be the last man to do anything mean or under the rose. He knew that he bore Her Majesty's uniform and would not, for the world, do anything unbecoming an officer and gentleman. In their moral nature, these two Native Officers had not much in common and yet they were friends and rated as such by all who knew them. The superior and sterling qualities of Ramaswami won for him commendations and preferments, which Mahomed, in his heart of hearts, did not like. He was, however, too deep to be found out and comforted with Ramaswami in such a way, as to be called a friend by on-lookers. Ramaswami was as good a man as he was a brave officer, but he had one failing, which was nothing more or less, than an undue partiality for the fair sex. Whilst in the thick of the campaign, he, with his own hand, cut down a notorious dacoit leader. Now, this man had an unmarried young daughter, who depended entirely upon him for her living. On his death, the poor woman was thrown upon a relentless world, which gave her the cold shoulder. The young girl was extremely unhappy and went to the length of trying to cut short her vigorous life by committing suicide. She threw herself into the river, and would have undoubtedly met with a watery grave had not Ramaswami been handy to rescue her. He boldly jumped into the river, buffeted the strong tide and after great exertion and undergoing considerable danger to his life, at last succeeded in catching the woman by her hair. He carried her to his own quarters and tended her kindly and considerately. The life of the girl was saved and she was naturally most grateful to her rescuer. This gratefulness ripened into love and the girl felt a real liking for the good-looking officer with the smart, soldierly bearing. Ramaswami, on his side, was smitten with the beauty of the Burmese girl and the charm of her ways. The language of the eyes, was exchanged and understood by both, and at last, they lived together as man and wife, although they had not gone through the rites of holy wedlock. They had love and that smoothed their conscience and made matters easy for them. To Ramaswami's shame, it might be stated *en passant*, that he had, at home, in Southern India, a loving, wedded wife, who was a true specimen of the saintly woman, a modern prototype of Sita and Savitri of old.

Men are such slaves to the yearnings of the flesh, to the witchery of bright eyes and to their environments, that Ramaswami could not control himself and yielded himself up, with a sigh. If there is constancy in unholy love, such constancy was noticed in this couple and they merrily spent their days, without troubling themselves with thoughts of the future.

The officer whom we have called Mahomed, got scent of this affair and tried to have a look at the fair lady of the bower. He surreptitiously saw her but the very sight maddened him and he tried his best to get into his friend's strong-hold. The girl would not have anything to do with him and scornfully and with evident disdain, rejected his overtures for a meeting. Much annoyed with this rejection, he tried to send away Ramaswami from the scene and with the influence he had with the junior European officers, he succeeded in delegating Ramaswami to duty which took him away to a place, some fifty miles off from where his regiment was quartered. To perform this duty properly, it was incumbent on Ramaswami to remain in camp for at least four days. The coast being cleared in this way, Mahomed, dressed in his brightest regimental uniform and decorating himself with the medals and clasps he had obtained for good service, at last slowly wended his way to the bungalow in which Ramaswami had kept the girl. The main entrance was open and Mahomed boldly went in without feeling any compunction. The girl was seated in the drawing room and as soon as she cast her eyes on Mahomed, she respectfully stood up and made a salutation. She had known Mahomed by reputation and deeming him, as she did, as Ramaswami's friend, she was determined to show him every respect, although she marvelled why he had chosen to pay her a visit, when Ramaswami was away on duty. A few minutes only enabled her to find out the true reason of the man's visit and as soon as the bad motive of the man dawned upon her mind, she was ablaze with fury and it was a sight to notice her deportment and language. Drawing herself up to her full height with her eyes lit up by the fire of her feelings, with her fine black hair waving in a mass on her back, with a heaving breast and dilated nostrils, the beautiful Burmese girl looked like a priestess of Delphi of yore, on the eve of directing mystic rites. In language in which there was no mistake, she said—"I took you for a

gentleman and treated you with respect. I find you are a coward and a mean nasty fellow, who feel no scruple to call a man his friend, but behind his back, act like his worst enemy. You have no conscience, no feeling, nothing of the gentleman in you. So, clear out at once, and if you don't, I will get my menials to kick you out of the Bungalow."

The man felt uncomfortable and with downcast eyes slowly slunk away, like a false catiff, as he undoubtedly was. Filled and baffled, he cursed the girl and made up his mind to wreak vengeance on her and Ramaswami. On his return from duty Ramaswami was apprized of what had taken place. He quietly sat in his chair, whilst the revolting story was unravelled. There was nothing in his countenance which betokened rage or an undue waxing of feelings. But his fists were clenched and his eyes at times shot fire. Looking up to the girl, he told her to go away wherever she listed.

He said—

"I have had my dream. It is now over. The reality has dawned upon me and I see I am leading a sinful life. I am bound to provide for you. Here are 5,000 rupees, take this money and try to lead a virtuous life. Someday somebody may marry you and you can, once more be a respectable member of society. Forget me and henceforth consider my connection with you as a hideous nightmare. My regiment is about to be ordered back to India and before I leave these shores, I would like to see you comfortably settled."

Handing over to her a batch of papers, he further said—

"These papers will shew, that I have freely made a gift to you of the bungalow in which you live, the ornaments and clothes you wear, the furniture you use and the five thousand in cash. My resolve is taken, nothing will shake it. So, please good bye."

Shaking the woman by the hand, he rushed out of the bungalow and ran to his quarters in the sepoy lines. Shutting himself up in his room, he remained in it for about a couple of hours and when he came out of it, he was as calm as anything and his face did not at all betoken the crisis he had passed through.

The woman, however, cried piteously and would not for some time eat anything. She was always sobbing, as if her heart would

break. She tried her best to see Ramaswami once again, but could not succeed. At last, the regiment left Burma and once more came back to its old station—Rungalore. With band playing and colors flying, the regiment went through the streets of Rungalore and occupied its old quarters. Of all the officers and men, who were merry at this home-coming, none was merrier and livelier than Ramaswami, who was all smiles and nodded to a host of friends, who were present to welcome him. Ramaswami had a two-storied house close to the head quarters of his regiment and he lived in it, with his wife and mother-in-law. His life would have been passed with comparative ease, had not his pseudo-friend, Mahomed, tried to make it a burden to him. The ignominious way, in which the Burmese girl had given the go-by to Mahomed, still rankled in his bosom and he tried to wreak his vengeance on the devoted head of Ramaswami, who was not on speaking terms with him, since his expulsion from the bungalow of the Burmese girl. Having the confidence of the junior European officers of the regiment, he managed to relegate Ramaswami to such work, as was completely irksome and at times derogatory to his honor as a gentleman and officer. He suffered patiently, but at last his patience was exhausted and he devised means to put a stop to this sort of tyranny, which was as painful as it was of a puerile character. Ramaswami was of a stern character and when he had once made up his mind to do a thing, he would do it at all odds and hazard. Dressed in *mafri*, he quietly went to the bungalow of Mahomed and asked for an interview. Mahomed was partaking of his afternoon tea when Ramaswami called. Pointing out a seat to him, Mahomed asked, if he would have some tea. The tone in which the answer was given startled Mahomed and on looking to his face, he noticed an expression which caused him anxiety. His heart began to throb and he became apprehensive of some imminent danger. At last, Ramaswami broke the ominous silence by stating—"I know whom to thank for the trouble, worry and indignity that I have experienced of late. The man by pulling the strings from behind, thought he would not be found out and that he would be safe from retribution, but Providence works out its ways in an inscrutable way and a villain is unmasked and offered up for just punishment."



Although these words were not of a particularly fearful import, it nevertheless created a sense of uneasiness in Mahomed, who was fidgetting in his chair and perspiring copiously. He, however, summoned up courage and answered—"Do you mean to impute anything to me? if you do, you must be sadly mistaken. I am one of your sincere friends, although, of late you have taken a dislike to me."

"Canting, hypocritical villain, your lying words would not deceive me. Dare you deny that you tried to win over the Burmese girl? Your constant *chukli* to the officers was the prime cause of irksome, distasteful and ignominious works being assigned to me and you had, in season and out of season, by hook or by crook tried to injure me in the eyes of the Colonel and the officers of the Regiment. You have made my life a burden to me and I want to make my exit from this world of woe and suffering, but not before I have chastised you. Retribution has come and this is the last moment of your life on earth. So, offer your prayers and make your peace with Allah. I give you five minutes for it."

Mahomed was not exactly a coward. He had a sort of courage, which kept him steady on the battle-field, but in the presence of Ramaswami he was pitifully shaky and his stinging words made him whine like a beaten cur. He shewed an anxiety to get out of the way, but the steady gaze of Ramaswami kept him rooted to his chair. As soon as the stipulated time was over, Ramaswami stood up and coolly took out from his pocket a loaded pistol, which he had kept concealed. Taking deliberate aim, he fired thrice at Mahomed and all the balls took effect. With a deep sigh Mahomed fell from the chair heavily on the floor and expired with a groan. All this was done in a trice and Mahomed, who at the last moment thought that Ramaswami would not take such an extreme measure, had not had time to resist or to cry out for assistance. Without casting a look on his dead victim, Ramaswami at once rushed out of the bungalow and safely reached home. Barring the main entrance, he went upstairs and called out to his wife and mother-in-law. One of Mahomed's servants had after the foul deed had been perpetrated, entered the room with a dish of eatables. Seeing his master dead on the floor, weltering in his blood, he raised a hue and cry, which brought into the room all the European officers of the

regiment. They too, had heard the pistol-shots and were marvelling from where they proceeded. The scene was too painful for them and placing a sentry to guard the dead body, they came out and enquired if anybody knew who had done the deed. When it transpired that Ramaswami was the murderer, the commanding officer and the senior European officers of the regiment, shrugged their shoulders and openly expressed their doubts as to the guilt of the man. Nobody was an eye-witness to the murder and it was circumstantial evidence only that laid the guilt on Ramaswami. The old Colonel, with whom Ramaswami had always been a favorite, for his soldierly qualifications and conspicuous gallantry on the battle-field, sent for him, and the orderly who had gone to summon him, came back and reported that he had shut up his *durwaza* and would not answer to his name. Ramaswami's house being close at hand, the officers went up to his place in a body. On hearing the voice of his Colonel, Ramaswami came out and stood in his verandah on the first floor, fully dressed up in regimental clothing. Saluting the Colonel and officers, he quietly stood at attention. The Colonel asked him, if he had done the deed. Without answering one way or the other, he said—"I have done but little for my beloved country or the good of the regiment which I had the honor to be associated with, but if my poor services merit any favor, I humbly and respectfully beg that a quarter of an hour's time be granted to me and that at the expiry of the allotted time, you will be good enough to call on here again, when everything would be made clear to you. In the mean time, I give you my word of honor as a gentleman and officer that you will find me here. Without making any reply, the officers went away, placing a guard at Ramaswami's door.

As stated before, Ramaswami had sent for his wife and mother-in-law. On their coming into the room in which he was seated, he said—"A Native officer by the name of Mahomed, who had made my life a perfect hell on earth, had just been shot dead by me. To expiate my sin, I mean to give up my own life. Everything is ready for the sacrifice, but I want you beforehand to take charge of my papers and assets."

The wife who stood weeping meekly said—

"Have I not the right to go before my lord and master? I am

determined not to pass this withstanding. He will not die, and then take your own life."

The mother-in-law also said—

"Without you, life would be insupportable. Kill me please also."

Looking up to his mother-in-law Ramaswami said—

"Your request is as unjust as unreasonable. Why should you die? You have your sons and daughters-in-law. You can live with them and be happy. So, don't again be foolish. I would leave you my house and everything it contains. You would have ample means to live independently. So, drive away from your mind any idea of death, but hear what I have to say—Dress and deck out your daughter in the same way, as she was dressed and decked on her wedding day. I have secured fresh flowers and garlands. Strew the flowers on the floor and place the garlands on our necks. When everything will be over, open the main entrance door and when the officers come, bring them here and give this bit of paper to the Colonel. You will have everything the house contains, but beware how you touch the ornaments in which your daughter would be decked out, if you touch any one of them, I give you warning, woman, that you would rue it. Beware, I say emphatically, beware. Bury us both together and erect a mausoleum over the spot. This paper will shew that I leave the wherewithal for the purpose."

Turning towards his wife he said—

"Now dear wife, go and come soon decked and dressed as on your bridal day. You must wear all the ornaments and jewels I have presented you from time to time. If you really wish to go and live with me, do as I bid you do—Don't lose precious time."

The heroic wife went out with his mother and after a few minutes, came back to the room fully and richly dressed. Ramaswami had sprinkled, otto-de-rose, rose-water and other scents all over the room. What with the perfume of the fresh flowers and the smell of the scents, the room became as sweet as the bower or boudoir of a fashionable Parisian lady of the present day. Claspng his wife to his bosom, he made her sit on his lap and again asked her, if it was her heart's desire to bear him company, in his journey to the other world.

Getting an emphatic answer in the affirmative, Ramaswami

took hold of the pistol which was on the table. With a steady hand, he placed the muzzle on the fair brow of his wife and before firing looked at her. If angelic beauty could be transplanted on a human face, if the ardour of heavenly love could be depicted anywhere, if courage beamed in any mortal eyes, if lips could be sweet and if a saintly woman could be noticed anywhere, it was Mrs. Ramaswami's and Mrs. Ramaswami alone. The husband kissed and kissed her and then there was a loud report and Mrs. Ramaswami was no more. Blood was trickling from the alabaster-white brow—and the eyes, still open, shewed palpably the innate meekness, resignation, deep love and the heroic courage of the woman. Goest thou—daughter of Eve, to a better and holier place, to bear company with thy loving husband about to follow you. You are a true type of real womanhood. Ramaswami did not wait long, but placing the muzzle of his revolver on the region of his heart, fired. The bullet had its billet and Ramaswami was a dead man, but still clasping his wife with his left hand. The mother-in-law saw everything, rushed downstairs, opened the *sudder durwaza* and with a heart-rending wail fell down on the floor senseless. Just then the officers came up and ran up-stairs. The scene they witnessed, would defy description. Everybody was sobbing. The old Colonel, as good and kind an officer as ever headed an Emperor's regiment, was specially touched. He directed that nobody would be allowed to enter this room, that sentinels would guard the room day and night till the burial and that the arrangements of the burial, including the building of the mausoleum, should be done, according to the written directions left by the unfortunate Ramaswami. He also took charge of the papers and told the mother-in-law that the property assigned to her by her deceased son-in-law, should be made over to her according to law. The officers then left the place and sadly went away to their quarters.

The news of this catastrophe spread like wild-fire all over the town of Rungalore. People were collected in groups at various spots and ardently discussed this affair. The respect for the memory of Mrs. Ramaswami was deep and sincere. Strangers shed tears on her name being mentioned and womankind all over Rungalore cherished and worshipped her sainted personality. Ramaswami and his wife had a military funeral. The bier was

carried on the sturdy shoulders of the sepoy of the 25th Regiment and the European and Native Officers to a man walked behind it. The muffled band of the regiment discoursed the solemn and awe-inspiring Dead March in Saul and the procession was as big as it was a respectable one. It had to move on at a snail's pace, as at every turn, respectable *pardanashis*, zenana ladies and girls came out from their homes and sprinkled coconut and rose water and threw other auspicious articles under the bier. From Ramaswami's house to the burial ground, it was only a couple of short miles and yet it took the procession several hours to reach its destination. The streets were literally packed and wheeled traffic, was for the nonce, entirely stopped. Hindus do not generally touch biers, but in the present instance, the bier was not only touched, but men and women went underneath it to perform certain religious rites. Women hoped that their lots would be like Mrs. Ramaswami's. The idea of dying before their husbands is so deeply implanted in female hearts all over India. None likes to be a widow and widowhood is considered as expiation for a grave sin committed in a previous life.

Anon the bier reached the place, where it had to be finally interred and amidst rituals, the bodies were consigned to the earth. Till the edifice over it was erected, the regimental authorities daily deputed a guard to prevent thieves who were prowling about, to desecrate the grave and purloin the valuable jewelleryes that were interred with the bodies.

Within a short time the building over the graves was finished. It is a decent structure, with a small compound and garden attached to it. To the inhabitants of the town and surrounding places, it was considered a sacred temple, in which bands of female devotees congregated all the year round, whenever they were sick or sorry. Strange to say, their prayers were heard and they got what they wanted.

KHAGENDRANATH ROY.

*INDIA IN PARLIAMENT.*

(BY A CORRESPONDENT OF THE "BRITISH-INDIAN COMMERCE.")

The "great debate" on the Indian countervailing sugar duties was extensively advertised. The Cobden Club issued circulars to Members of Parliament of all persuasions, and duly announced in the papers that it was intended to make Thursday, June 15th, a really Free-Trade night in the House of Commons. We have heard little of Free Trade in these latter days—so little that doctrinaires of the Cobden Club were languishing for want of an airing for their sacred principles. Free Trade literature, demonstrating the unforgivable iniquities of those who objected to encourage sugar bounties by throwing the Indian markets open to the German, French and Austrian kinds of free trading, had been in voluminous circulation, and the Cobdenites, who do not understand Cobden, were re-inforced by certain friends of India in and out of the House of Commons, gentlemen who are quite certain they know what is best for India better than the Indians themselves. They went about protesting, in the name of the populations of India, against legislation which was meant to impoverish them by keeping bounty-fed beet sugar out of their markets and widening the area of the Indian sugar cane industry. The Government seems to have taken the preliminary matters quietly. They did not unduly advertise the debate, and the "Whips" contented themselves by issuing the ordinary notices of an expected important division. The "Whips" of the Opposition issued urgent and largely underlined calls to their faithful colleagues. A full, a very full, House was therefore anticipated, but, somehow or other, India does not seem to draw immense houses at the Parliamentary Theatre. There is a superstition amongst theatrical managers in London that plays dealing with Indian themes are unlucky. They not only earn failure for themselves, but are the precursors of failure for their successors. The failure of "Carnac Sahib" at Her Majesty's adds point to the theatrical superstition. The full dress debate on the sugar duties at Westminster will not encourage the

managers of that particular House to go out of their way in placing India on the programme.

At "question time" the House of Commons is always tolerably full—for prayers precede the questions, and Members who want to secure their seats in the House throughout the sitting are obliged to annex them during prayers. That is the reason why on great occasions Members of Parliament are devotionally inclined—for about three minutes of the day. There were few questions on the 15th; but of the few, three concerned India. At "question time" the House was by no means fully attended. Her Majesty's Opposition, indeed, mustered in considerable force to listen to Sir Henry Fowler's indictment of the Indian Government, but there were some empty seats on the front Ministerial bench. The galleries of the House were not crammed, and the statesmen from "another place" interested in India were conspicuous by their absence. A few gentlemen from the India Office found places in the special gallery, and some native Indian gentlemen kept them company. There are a few distinguished native Indians in London—as generally happens during the season—but they were not attracted to Westminster for the occasion. There were only one or two young native gentlemen from India to be found in the Members' Gallery, and the only Indian native holding a seat in the House of Commons did not deem it opportune to take part in the debate. The Ministerial benches were well filled when Sir Henry Fowler rose to ask for the adoption of the "humble address to Her Majesty praying Her Majesty to disallow the Indian Tariff Act, 1899," that is to say, the countervailing sugar duties. As a matter of course, he was received with the conventional "cheers" from his own side, and was cordially greeted by the leading Ministerialists. Sir Henry is popular with both sides of the House, for he is one of the ablest men in Parliament—certainly the ablest, Sir Henry Campbell-Bannerman notwithstanding—among the Liberal leaders who have not retired from duty. As an orator he is infinitely less ponderous than Sir William Harcourt, and a cleverer reasoner than even Mr. Asquith, though quite as pungent. It may be taken for granted that the ex-Indian Secretary was selected to lead the attack, because he could be relied upon to say the best that could be said, and in the best Parliamentary form, for the case of the Opposition. He took rather more than an hour and a half to say it. Speakers in the House of Commons are supposed to address the

Speaker, and it is only courtesy to turn towards Mr. Speaker while you are addressing the House. Sir Henry Fowler is not burdened with the deferential spirit, for throughout his lengthy address he turned his face towards Hon. Members below the gangway and his back towards the chair. He is not singular in this irreverent habit. Many of the political leaders have fallen into it, amongst them Lord George Hamilton and Mr. Chamberlain. Sir Henry Fowler had, beyond doubt, got up his case with the most minute elaboration. Blue books and written excerpts therefrom were piled up before him, and the first part of his speech was devoted to reading them, with occasional interlocutory remarks of his own. From beginning to end there was a great deal of Free Trade and very little India in his speech. His apology for troubling Parliament with the subject was made by a statement of the conditions under which Parliament is entitled to supervise Indian legislation. He described the functions of the Viceroy, and the composition of his Councils, both executive and legislative, in order to show that the Government of India does not possess "either the characteristics or the independent authority of the elected legislatures of our self-governing Colonies." All the same, the ex-Indian Secretary believes that the existing system has worked wisely and well. This view was, according to the speaker, endorsed by both the Duke of Argyll and Lord Salisbury when they were respectively in charge of the India Office. The legislation recently adopted in India was clearly against the policy of Parliament, and therefore the House was entitled to ask Her Majesty to veto it. The apology was hardly necessary, but it was interesting. The difficulty before Sir Henry Fowler was to define Free Trade, and to convince the House of Commons that opposition to foreign sugar bounties was "economic heresy." On this particular question it was necessary to enter largely into statistics to demonstrate that sugar was one of the necessities of life. In India each member of the population, it seems, consumes 28lbs. of sugar every year, as much per head is consumed in Germany and nearly as much as in France. The United Kingdom consumes 82lbs. per head of the population. The figures were given to show the importance of cheap sugar to India, and to indicate the curtailment of supply which might follow the exclusion of bounty fed imports. As to the countervailing duties, they applied to other countries besides Germany, Austria and France. They were levied upon sugar from the Argentine, Belgium



Holland, Russia, and Denmark as well; and their effect would be a tariff per ton varying from 13s. 4d. to £12—taking the rupee at 1s. 4d. But as India imported sugar chiefly from Germany and Austria, the figures concerning them were deemed the most important. The countervailing duties on sugar from these countries would range from £1 4s. per ton to £1 13s. 4d., in addition to the five per cent. already levied on all imported sugars. Having adduced whole pages of figures to prove that German and Austrian sugar, being bounty-fed, could be sold cheaper than the native sugar in India, he proceeded to give other figures to prove that bounty-fed sugar could not seriously compete in the native market by enumerating the various charges for transit, port dues, carriage, etc., which it had to bear before it reached the consumer. Mauritius, for whose benefit, he alleged, the countervailing duties were imposed, instead of losing its hold on the Indian markets through the sale of European bounty-fed sugar, was, in fact, rapidly increasing its sugar exports to India. This was in answer to the Mauritius appeal to Mr. Chamberlain, of which much was made later on in the debate. There was a good deal of pointed sarcasm expended on the acknowledged fact that Lord Elgin's Council had declined to impose countervailing duties, and that in less than a year the gentlemen composing it had executed a *volte-face*, and imposed the duties under Lord Curzon. He contended that it was unnecessary to penalise some 74,000 tons of foreign sugar in order to protect a production amounting to three million tons of native sugar, the suggestion being that protection was meant for the products of Mauritius in the Indian markets. It must be said candidly that, dry as the statistics were, they were applied with cleverness to the points in the controversy. But the one thing that Sir Henry did not say was that the people of India would immediately suffer by the exclusion of bounty-fed sugar. That, in accordance with Free Trade principles, they ought to suffer, he argued throughout and almost *ad nauseam*. The arguments founded on the statistics quoted did not appear convincing to the House. They were listened to in silence, often with listlessness. Yet there were a few of them which obtained attention and discussion in the lobbies during the Speaker's absence from the Chair later on in the evening. Hon. Members seemed to be unaware, until Sir Henry offered them the information, of the extent to which Germany is a customer for Indian merchandise. Germany invests in

such merchandise to the extent of  $7\frac{1}{2}$  millions of rupees, while last year India only spent one-third of that amount in German bounty-fed sugar. Indian imports from Austria are equal to Indian exports to Austria. In France the bounties on sugar were heaviest, and, therefore, Sir Henry argued, India ought to find French sugar the cheapest in her markets. The main object in quoting the figures of the trade between India and the European sugar manufacturing countries was to emphasize the contention that the policy of the Indian Government would provoke retaliatory measures. Lord Curzon of Kedleston was gravely reprimanded for his flippancy in jibing "at the mutterings of the high priests at the Free Trade shrine," and the House was forthwith amused with quotations of the "mutterings" indulged in by some of his Lordship's present and former political friends. They were somewhat ancient, for they were muttered, some of them, twenty-three years ago. Throughout Sir Henry Fowler's speech, clever as it was, a sense of realism was always lacking. Nothing new, even in the way of exposition of the Free Trade gospel, enlightened the Legislature, and it seemed impossible to the orator to get up even a semblance of pity for the people of India in the state of fiscal oppression and iniquity to which, according to Sir Henry, an ambitious Viceroy and a pliant Council have doomed them. Whenever he alluded, in a very gingerly fashion, to the grievances—against which the people of India have not as yet protested—no responsive cheers encouraged him to paint his little pictures of oppression in more glaring colours. The cheers were reserved for the peroration. Sir Henry is good at perorating, for his manner is dramatic and he has a fine taste in the choice of descriptive adjectives. Throwing aside blue books and memoranda, Sir Henry addressed the Speaker for a twentieth of a second or so, and then faced Her Majesty's Ministers and the gentlemen below the gangway alternately. With finely simulated indignation he asked if the sugar refiners of Mauritius were to be protected against the sugar refiners of Austria and Germany—and took no notice of the interjected query, "Why not?" the only comment from the Ministerial benches. If the countervailing policy was good for India, it was good for England. He asked the Government to have the courage of its opinions, and declare that they were prepared to adopt countervailing duties at home, and then he prophesied that the Chancellor of the Exchequer would be within

measurable distance of that heaven of rest and repose and freedom from official responsibility for which he had so plaintively pleaded to his constituents. What was to happen under such circumstances to the Colonial Secretary he did not venture to say, but every personal phrase was hailed with delighted cheers from the Opposition. In a really fine passage the ex-Indian Secretary paid an eloquent tribute to the beneficent work achieved by the British rulers and administrators in India, to the marvellous combination of law and order, of individual freedom and inflexible justice, which we have stamped on the institutions, and the daily lives of the people of the great dependency. But the suggestion that all this achievement was threatened by countervailing duties was a descent to pathos unworthy of the orator, scarcely redeemed by the closing sentences of a remarkably clever speech.

Those who had wearied of Sir Henry Fowler's long indictment adjourned to the terrace, and the ladies flocked into the House when Mr. Maclean, of Cardiff, rose to second the motion. "The Member for Germany," as some of the Philistines call him, was in remarkably good form and good humour. He was greeted with genuine cheers by the Opposition, and with ironical applause from his Conservative colleagues—albeit some of the Parliamentary chroniclers have written that the Ministerialists were absolutely silent. As a matter of course, Mr. Maclean deprecated the idea that he was not a good Ministerialist. In fact, two months ago he had disinterestedly offered to show the Government a way of escape from what he regarded as a departmental blunder without throwing any discredit on the Viceroy. Very unwisely, Lord George Hamilton took no heed of the offer, and, had he accepted it, he and the Executive of India would have been saved from the dire humiliation of that debate. From the Cæsar of the India Office, who took no notice, Mr. Maclean appealed to the Cæsar of Cardiff—his constituents, to wit—and they did not condemn his attitude towards the Government. With this personal preface the Hon. Member made straight for the Colonial Secretary, whom he charged with being the *fons et origo malorum*. This Lord George Hamilton promptly denied. But Mr. Maclean stuck to Mr. Chamberlain, who stretched his legs, smiled, and yawned wearily. He couldn't understand what the Colonial Secretary had to do with the affairs of India, or, why he should meddle with them. Throughout the speech the Hon. Member, who,

by the way, did not turn his back towards Mr. Speaker, paraded Mr. Chamberlain as "bossing" both the Secretary for India and the Viceroy, and provoked hilarious cheers by advising the right hon. gentleman to settle with Kruger before adding the government of India to his responsibilities. More merriment greeted the suggestion that the Colonial Secretary took his foreign policy from Sir Ashmead Bartlett, and his political economy from Sir Howard Vincent. The Viceroy was pitied as being the victim of the pushful member for West Birmingham, under whose compulsion he had rushed into a policy in which he did not believe. A word-picture of the Viceroy in council, like Cato, giving his little senate laws, and "sitting attentive to his own applause" amidst a set of worshipping courtiers, was immensely relished even by some of the Ministerialists, quite as much as the comparison of Lord Curzon with Richard III., who would not eat his breakfast till he had the head of Lord Hastings before him. Lord Curzon would not go to Simla till he had a dish of countervailing duties served up. His Excellency, amongst his other sins, contended Mr. Maclean, fancied he had a divine mission to encourage the native industries of India.

"The Indian Administration did not escape some pungent criticism and the member for Cardiff boldly alleged that the once proud independence of the Indian Civil Service had been sapped by the lavish distribution of honours and decorations. A more potent instrument of social corruption and political degradation than Walpole ever dreamed of." A murmur of dissent came from both sides of the House at this wholesale imputation on the character of the Indian Administration. After some general observations on the countervailing duties themselves, and a few Free Trade platitudes, Lord George Hamilton's turn for rhetorical punishment came, and nobody enjoyed the diatribe against himself more thoroughly than the Secretary of State for India. His general attitude in the House on the sugar question, and especially towards Mr. Maclean, ought to have been resented by hon. members, and would have been only that the House of Commons had been drilled into subserviency by

"The insolence of Office and the spurns

The patient merit of the unworthy takes"

—a Shakesperian quotation which did not seem quite *apropos*. Like Sir Henry Fowler, Mr. Maclean asked if the Conservative party would dare go to the country with a policy of countervailing duties.

"Yes," interjected Sir Howard Vincent, and the simple monosyllable brought Mr. Maclean's speech to a somewhat hasty conclusion. He had not made allowance for interruptions.

Lord George Hamilton followed Mr. Maclean, and his presence at the table at once intimated that Mr. Chamberlain was held in reserve to wind up the Parliamentary palaver. The Indian Secretary was in fighting trim, and, without beating about the bush, plunged at once into the real question at issue. Every sentence of his speech was pointed with argument, but in delivery it sounded tame after the two preceding speeches. Lord George is seldom vehement in manner, and his voice does not lend itself to declamation. Speaking to a full house, he asked the Ministerialists who had put amendments on the paper not to move them, to enable the House to answer the challenge of the Opposition with a plain "Yea" or "Nay." He desired to meet the issue clearly. All that was said by the mover and seconder he characterised "as neither more nor less than a defence of the bounty system as applied to sugar." Not a word had been said in condemnation of the consequences. This was a home thrust which was received with approving "hear, hears." Very clearly and briefly the Indian Secretary stated the Government's position on the question. They had instructed the British delegates to the Brussels Conference to do all they could to suppress the bounties on sugar. They had not succeeded. The Government, therefore, reverted to the principle established in India, not by the present Government, but by the gentlemen opposite who passed an Act authorising the Government of India to impose a duty of five per cent. on any foreign merchandise competing with the products of India. So that if the sacred principles of Free Trade were being endangered, they were not the first to endanger them. Another "home thrust," was the comment of the listening Ministerialists. But he argued that Free Trade was not repudiated by the countervailing duties. He was himself a Free Trader and always had been, and he understood Free Trade to mean the freeing of trade from artificial restraint and the fostering of anything that tended to raise the price of an article artificially. He also accepted the converse that anything like tending to artificially lower the price of an article below the cost of production would be in antagonism to Free Trade. From these premises he argued very cogently that it was the bounty system, not the countervailing duties, which contravened the principles

of Cobden. Cobden himself, in the treaty which he negotiated with the French Emperor, recognised countervailing duties. Even now, we countervailed foreign spirits on which we placed a higher tariff than was levied upon spirits manufactured at home. Cheers from the Government benches welcomed this telling rejoinder to the attack of the Opposition. The ground being thus cleared of modern Free Trade mysteries, the Secretary for India proceeded to give a luminous history of the rise of the sugar bounty system, tracing its effect in the displacement of British Trade. The story told was meant, of course, as a warning aient the probable effect of the bounty system on Indian production and trade. In this connection, Lord George effectively quoted from a report made by Mr. Ozanne, the gentleman chosen to represent the Government of India at the Brussels Conference. He declared that if the bounty system was allowed to go on—and India did nothing to counteract it—it seemed clear that the sugar cultivation of India and the Mauritius will be most seriously and unjustly handicapped. If sugar cane profits are reduced, the whole of agriculture in India must be upset, and eighty per cent. of the people of India are engaged in agriculture. The opinion of Mr. Ozanne was evidently the opinion of the people of India, for as soon as the result of the Brussels Conference, which had broken up without altering anything, became known, an agitation had sprung up all over India with a view of pressing the Government to resort to countervailing duties. This and subsequent narrative statements of the progress of the movement disposed effectually of the allegation that the countervailing duties were adopted only to oblige Mr. Chamberlain and Mauritius. More effective still was a reference to the probable outcome of the Currency Committee, over which Sir Henry Fowler presides. Its effect will be to draw capital to India for investment in Indian industries, but had the bounty system been allowed to operate unchecked in India, the incentive to invest in Indian sugar cultivation would disappear. Already the effect of the countervailing duties was apparent. The area under sugar cane was, according to expert authority, extending rapidly, especially in the North-West Province, one of the most thickly populated areas in India; every farmer was now aware of the duties, with the result that there was a general movement towards investing savings in sugar cultivation. Having so closely reasoned out his case that he did not leave a loop hole for

hostile attack, Lord George did not attempt an eloquent peroration. He contented himself with summing up his arguments, and the hope that the action of the Indian Government would bring the bounty-giving countries to their senses.

Nearly four hours had been occupied in the delivery of the three speeches, and neither Members or Strangers, distinguished or otherwise, cared to listen to the ordinary Members who elected to fill up the dinner hour with their more or less relevant speeches. Of these, Mr. Lough, a gentleman engaged in the tea trade, and who knows something commercially of India, supported Sir Henry Fowler, and made a few good hits from the "countervailing" blue book. Sir L. McIver, who represents West Edinburgh, informed the House that most of the bounty-giving countries were only too anxious to give up the bounties, and that the mere threat of countervailing duties will induce them to seriously consider their position. Mr. W. H. Holland adopted the Free Trade line of argument, and was effectively followed on the other side by Mr. Wylie, from Dumbartonshire. Mr. Wylie had an amendment which he withdrew, but he made a very interesting speech, in which he quoted John Ruskin's Free Trade aspirations to agree with them, for Ruskin meant "free trade amongst the nations as frank and free as honesty and the sea winds could make it;" but that was not the kind of trade sugar bounties promoted. The surprise of the debate was a speech from Sir Charles Cameron, one of the Liberal Members for Glasgow. He heartily supported the policy of the Indian Government, and hoped that something would be done to prevent the flooding of the home markets by bounty-fed sugars, which, as the previous speaker had pointed out, had ruined prosperous industries here and in the West Indies. Sir Charles Cameron clinched one of the arguments of the Opposition by showing, in some detail, that countervailing duties were quite common as tariffs in our fiscal system. Mr. Leonard Courtney is the fiscal philosopher of the House of Commons, whose criticisms are dealt out impartially to both sides. One of the ablest men in Parliament, he is also one of the most independent. Partisans within the legislative chamber do not like him; but, outside his opinions are considered weighty. A Parliamentary humourist once hinted that if they were as weighty as his manner of delivering them, they must be very depressing indeed. Mr. Courtney treated the House to an essay on the iniquities of both bounties and

countervailing duties. The latter he held to be the worst, because bounties injured the countries which gave them, and benefited the countries which received the bounty-fed merchandise, whereas the countervailing duties did neither. Mr. Courtney anticipated the criticism that his speech would be regarded as the utterance of a "complete doctrinaire," and the House laughed with him at the self-description. But that, he added, when the ripple of laughter had died away, was always the criticism of men who could not answer an argument. And then, in his quiet and philosophical way, he surveyed many other aspects of the question without giving an emphatic opinion on any.

Mr. Chamberlain spoke to a crowded House, and some lively sayings were evidently expected from him. In manner he was as jaunty as he was twenty years ago, before he became a Minister of the Crown, when he was the darling leader of the Ultra Democrats. There was a touch of the old Ismaelitish spirit about his speech which remained elderly Parliamentarians of the days of Mr. Chamberlain's Parliamentary youth. He was equal to the expectations of his audience, and led off with a fling of sarcasm at both Sir Charles Cameron and Mr. Courtney. Both had been guilty of turning against their respective parties, but the Member for the Bridgeton Division of Glasgow indulged in that form of recreation less frequently than the Member of Bodmin. Then he proceeded to make fun of Mr. Courtney, and to say some clever things about his matter and his manner. A few epigrams might be picked up from the Colonial Secretary's speech and preserved. Thus: "There is a difference between Heaven and Foreign Governments; the bounty of Heaven is ever free"; "If Heaven does shower two-penny leaves upon us, it is not because it has gone into the baking trade"; and his comparison of the Member for Bodmin with the New Zealand medicine man who was removed by his tribe because he gave them too much good advice. Mr. Maclean fell under the Chamberlain lash in his turn, but while the raillery directed against Mr. Courtney was neat and good natured, the sarcasms showered on the Member for Cardiff were barbed with a tone of contempt. Throughout the speech the Colonial Secretary interspersed even the gravest of his remarks with personal hits, immensely relished by the friends of the victims. The House of Commons is very human in this respect. Lord Farrar, according to Mr. Chamberlain, had done more for the



preservation of the bounty system than any man living, and yet Lord Farrar is a very eminent Cobdenite indeed. The policy of the new generation of Cobdenites brought to the mind of the Colonial Secretary a remark of Lord Macaulay's to the effect that if we gave the sanction of religion to abuses which were not religion, in the fall of the abuses the religion might go, too. Similarly, he warned the Cobdenites that by sanctioning abuses of Free Trade they were endangering Free Trade itself. He defended his connection with the action of the Indian Government and his plea for Mauritius on the plea of official duty, and denied that he had interfered with the Government of India. *Seriatim*, he examined the chief statements of the opponents of the Indian policy. He was particularly strong on the injury bounties did in preventing the inflow of capital, and gave the instance of a gentleman who told him he was ready to invest a million sterling in the West Indies if he could be protected against the bounties. As to the fear that bounty-giving countries would retaliate, he made light of it, because they took nothing from India which they could do without. Summing up the issue at the close of one of the ablest speeches he has delivered, the Colonial Secretary said, in the first place the House had to determine whether there was any such over-mastering principal at stake as should put countervailing duties out of court, and, in the second, whether or not they were to over-rule the authoritative opinion of those responsible for the good government of India, and to do so in the indirect interests of the British consumer. As he sat down, the Colonial Secretary was greeted with lengthened cheers. Sir Henry Campbell-Bannerman, the new Leader of the Opposition, closed the debate in a short speech, which, though interspersed with humour, did not attempt to traverse the arguments of the other side seriously. The opinion of the House and of the nation was expressed by the majority of 141 which rejected the motion. The Opposition, with the aid of the Irish Nationalists, could only muster 152 men for many of them who had listened to the debate refrained from voting. They did not believe that what is supposed to be good for England was necessarily good for India.

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## LETTER FROM PARIS.

### SCIENCE.

Dr. Mesnard, attached to the Medical Department of Public Charity, lays down a few simple and practical rules to be observed in the giving of toys to infants. In the toy shops and the bazaar stalls, the habit is quite common, for intending purchasers, to try the toy by placing the end of it in bone or metal, in the mouth, and then returning it to its place. The article may thus have been soiled, from contact with the lips of unknown or sick individuals. That toy may have passed between the lips of a dozen of persons in a day. You do not wish to use the knife and fork that another individual has employed, till it has been washed; how important then to have the mouthpiece of a plaything as carefully looked after? Dr. Mesnard has had practical experience of the subject he draws public attention to; and this is the more urgent to look after, as contagious diseases are so prevalent and so readily communicated. Saliva and expectorations are but too well-known to be the active agents in the dissemination of disease; in addition to tuberculosis, there are diphtheria, measles, and kindred disasters to be reckoned with. What to do then? Impossible to suppress toys; but before giving the toy to the infant who will the first thing place it in its mouth, it is proper to disinfect the mouthpiece by heat, or a good washing in boiling water. Sterilize the toy. Other hint worth remembering: let the infant's toys never be lent.

The motor car or automobile race, from Paris to Bordeaux, is

very far from having become ancient history; as the event is not yet one month old. The runner, M. Fournier accomplished the run of 330 miles in 6 hours, 11 minutes, and 44½ seconds, supposing the necessary stoppages were not included; that was at the net rate of 78 miles an hour. Thus he surpassed the Southern Railway Express—the most rapid, perhaps, in Europe by 41 minutes. The traveller was enveloped in a cyclone of dust, and showed only when running through towns. On the day of competition, the road was maintained specially free, pending twelve hours. M. Fournier is entered for the motor car race this week—728 miles—between Paris and Berlin. A railway train has every facility for its running; all obstacles are removed; not so the automobile flying along the ordinary high-way, and at the mercy of any loose stone or obstacle on the road. As for velocity, the traveller has to chance calamity; there is no choice in being coached at a pace of 37 miles an hour and a pace of 74. In the old coaching days, accidents were common when the velocity was but 8 miles an hour. Now the railways have many hints to study from the motor car victory; improve and take care of the block system; for "lightening trains," have long corridor waggons; have plenty of sidings, where goods, and passenger slow trains, can be shunted out of the way with facility, and leave the road clear for the expresses. Also, it would be well to abandon the custom of employing old and asthmatic locomotives on grounds of economy, for the transporting of goods. Leave the carriage of heavy goods to the canals.

The piano today is not more than a century old. A few weeks ago I visited the Clavecin of Marie Antoinette, that she enjoyed so much, hid away with her inner circle friends, in what we would call the garrets of the Versailles Palace. To turn out an excellent piano, the greatest attention is given to the wood; it plays the most important rôle among the materials composing it. A piano manufactory must always have a large stock of various kinds of wood in reserve; ash, oak, *tillou*, fir, walnut, pear, mahogany, rosewood, &c. The trees are not selected at hazard; they are chosen in the forest even before being felled. There are no less than six or eight different kinds of wood entering into the construction of pianos. The trunk decided upon is sawn into planks, following a radius of the tree; they are left

for six years under sheds, to the free action of the air, and frequently for a longer period, before being employed. And when taken out to be worked up, the wood is submitted in special drying room for six months to a uniform temperature of 104 Fahr. This work effected, the wood is subjected to elaborate treatment, especially, the thin leaves, which, when cut into morsels, are joined together with glue and varnished. It is the skeleton of the piano, the *barrage*, and the pillars, that have to sustain the tension of the cords, and that can weigh 21 cwts. with sounding board and all its accessories. The wood is seasoned to remain unaffected in the warmest and driest of climates. The envelope of the instrument is only a matter of secondary consideration, relatively speaking. The fixing of the cords, that are all in steel, is one of the most delicate of all the operations.

M. Fabre-Domergue, Inspector-General of Maritime Fisheries, was recently requested to visit the sea-coast, and study the habits of the fish. He made an important discovery, namely, that the eggs of the sole, turbot, and brill, were hatched on the high sea, away from the coast line. That is not new, he asserts; but after a few weeks, the young fish return and take to the sands, where we all can see the small fish, a good inch long, and are so captured at low water by children netting shrimps. Later, when they become over two inches long, the fish are destroyed in vast numbers by the nets and other fishing apparatuses of the fishermen. When fuller-grown, the young fish emigrate, and lodge in their third habitat deeper and more distant waters. The Inspector admits, the eggs cannot be saved from destruction, but there is a necessity to protect the young fish. M. Fabre and Brietrix can now artificially hatch in their laboratory, the eggs of sole.

#### ART.

M. Roty has just produced for the Society for the Encouragement of Art and Industry, a medal which surpasses in beauty and simplicity, all his artistic out-puts so far. He represents the alliance in a very ingenious manner. The motif is Minerva offering the model of a work of art to Vulcan, who undertakes to reproduce it. The conception is charming. The Medal will form the Seal for the Society, and each member will receive a copy of the reproduction.

The Academy of Beaux-Arts has awarded some of its annual prizes. M. Boissolier has now fr. 3,000 for his "Fisherman perceiving Christ Walking on the Water"; M. Planquette has been awarded a like sum for his "Sunset Scene in the Bay of Biscay"; Mlle. Delorme has won fr. 2,000 for her picture, "Maternity"; M. Humbert has received the prize of 5,000 fr. for his decorative designs for the Pantheon. France is no niggard in her pecuniary efforts to develop art among the alumni of her schools.

President Loubet and his lady have given a brilliant dinner party, followed by a reception, to the Committees of both of the National Art Societies. The attendance was very crowded, and no important personage associated with art was absent. However, it failed to cement harmony between the two Societies, where acute differences have broken out afresh. There appears little prospect that they will ever mingle and be at peace—like parted streams.

The Municipal Council has inaugurated the Museum Galliera. The Catalogue is by M. Bauchert—a name to conquer with. No one visiting Paris should omit inspecting the beautiful collection of artistic treasures; they relate to every phase of art applied to the industries. The same cannot be said for the collection of exhibits from the professional schools. They leave much to be desired.

M. Pascal is actively engaged upon the monument to Charles Garnier, the architect and sculptor of the new Opera.

FRED. CONNER.

### EDUCATION.

Education is a subject of, never-failing importance and will interest us so long as mankind continues to make progress in civilisation. But what constitutes education? Is it the mere study of books, the making of researches, or the acquisition of academical honors and distinctions that makes us really educated? Do we obtain the benefits of education by merely visiting foreign countries and observing the manners and customs of civilised nations? Can we call ourselves educated simply because we have studied nature and examined her phenomena external and internal? These are the various processes for acquiring knowledge and experience. But education is different from knowledge and experience. It is practical wisdom derived from knowledge that is called education. The ingredients of education are self-culture and character. Education consists in the reduction of knowledge to practice. The poet draws a distinction between knowledge and wisdom in the following well known lines :—

“ Knowledge, a rude improfitable mass,  
The mere materials with which wisdom builds,  
Till smoothed and squared and fitted toils place,  
Does but encumber whom it seems to enrich.”

Meditation or wisdom is the mental architect who builds out of materials derived from knowledge. What the digestive process is to food, thinking is to knowledge. As the one invigourates the body, the other endues the intellect with understanding and wisdom. As crude, indigested food, instead of nourishing, oppresses the system, so unorganised or unmethodised knowledge serves only to intoxicate the brain and destroy its sobriety.

The principal branches of education are physical, intellectual, and moral or religious. The importance and usefulness of physical training is too well-known to require any detailed notice. Suffice it to say that there is an intimate connection between the body

and the mind, the healthy functions of the latter generally depending upon the sound state of the former. One whose stomach cannot digest food properly cannot be expected to possess a brain capable of digesting knowledge. One whose vitality is weak cannot easily undergo the tedious processes of involved and complicated reasonings. But physical exercise, in order to be beneficial and wholesome, must be regular and moderate. Occasional and irregular exercise does not stand us in good stead. Immoderate and violent athletic feats defeat the very object which they are intended to serve.

As to intellectual education, our students have ample facilities for attaining it, as there are numerous educational institutions, both private and public, in this country. It goes without saying that the success of such an institution mainly depends upon the entertainment of a thoroughly efficient teaching staff and the enforcement of discipline. Discipline is the life and soul of an institution. Whether in the regulation of an army, navy, or police force, the conduct of a school or college, the management of an office or household, there cannot be any success worth the name without the enforcement of proper discipline and control. Deserters from the army or the navy are severely dealt with. A police officer, or other subordinate, persistently disobeying the orders of his superior officer, is fined, suspended, or dismissed, according to the degree of his offence. A father may disinherit his children if they prove to be highly disobedient or undutiful. A student may be fined or rusticated in case he violates the rules prescribed for his guidance in spite of repeated warnings.

These instances serve to show that insubordination is treated as a serious offence and not as a petty fault. The mere apprehension of punishment in consequence of breach of discipline should not be the sole motive in our young men to submit to it. They ought to realise its manifold advantages. Their educational institution is a world in miniature. They are the subjects of a sort of little state, and the head of the institution is a governor. They are taxed for promoting their intellectual and moral improvements. They reap the benefits of diligence, perseverance, self restraint &c., and suffer the consequences of idleness, inattention, wantonness, &c. If they prove to be well-behaved and successful, the chances are ten to one that

they will turn out fortunate, gentlemen and law-abiding subjects. The principal aim which is meant to be attained by intellectual education is originality. But it is a matter of deep regret that the University system of education in India, instead of producing such a good result, tends to foster a spirit of cramming or mental subserviency. The remedy for the evil is to cultivate a habit of thinking. Meditation is the principal of the human faculties distinguishing man from beast. The stupendous works of art and science from the construction of a steam engine to the preparation of a box of lucifer matches, are the combined results of knowledge and thinking. The two must go hand in hand for the production of a practical result. Knowledge divorced from thinking may lead to acts which are useless and sometimes dangerous. For instance, a person knowing the use of firearms may happen to shoot a human being unless he thinks when and where to fire. Thinking devoid of knowledge is inoperative and impotent and may produce fanaticism and superstition. For instance, one may think that ghosts and goblins frequent dark places, having no rational knowledge of the subject. Such ignorance may make him superstitious against darkness. Scientific knowledge rationalised or founded on thought and reasoning is the best means for repelling the mists of superstition and ignorance. The universal usefulness of such knowledge has been briefly set forth in the following passage of Mr. Herbert Spencer's treatise on education.

"Thus to the question we set out with,—what knowledge is of most worth?—the uniform reply is—Science. This is the verdict on all the counts. For direct self-preservation which we call gaining a livelihood, the knowledge of greatest value is Science. For the due discharge of parental functions, the proper guidance is to be found only in science. For the interpretation of natural life, past and present, without which the citizen cannot rightly regulate his conduct, the indispensable key is Science. Alike for the most perfect production and present enjoyment of art in all its forms, the needful preparation is still Science, and for purposes of discipline, intellectual, moral, religious, the most efficient study is once more Science."

Moral training is that branch of education which is the most important factor in the formation of character. Practice and not precept is most effectual in perfecting humanity. A grain of



practice is worth a basket of precepts. The motto,—Honesty is the best policy,—should regulate our conduct. Meditation is of immense use in the sphere of morals. Vice generally springs from thoughtlessness. Our conscience judges of what is right and wrong. But it often remains dormant unless roused to action by meditation and reflection. The voice of this monitor is often drowned in the bustle and tumult of the world. Habitual disregard of its warnings resulting, from thoughtlessness, is productive of deplorable moral turpitude and depravity in the long run. It is a grievous mistake to suppose that youth is not the proper time for the practice of virtue, which should not, therefore, be deferred to old age. Mere perception of what is right and wrong and a resolution to do the one and abstain from the other, are not sufficient. It requires years of good practice to be really good. Education, in the true sense of the term, is mainly due to meditation. Meditation has a large share in enlightening our mind and soul. It unlocks the treasures of psychological and moral truths. It is the best safeguard against immorality and vice. It tends to the formation of good character which, indeed, is its principal object. It lays down a clear line of demarcation between man and beast and keeps vigilant and active the faculty of moral approbation and disapprobation.

Moral training is a sound basis of religious culture. Religion may be considered under two aspects, theoretical and practical. The theoretical part of religion is faith, and the practical part of it, morality. There may be difference of opinion on points of faith; but all systems of religion agree on the broad principles of morality. "Faith seems to draw its principal, if not all, its excellence from the influence it has upon morality, and no article of faith can be true and authentic that weakens or subverts morality. Proselytising zeal, to be of any value, should be directed to make converts to ideas of sound morality which are invariable and not to those of religious or customary formalities which are variable. The moral standard being common to all forms of faith can easily reconcile all differences in them and will meet with little or no opposition. The excellent moral teachings of the Bible are acceptable to a Hindu whose Bhagavat-Gita may be read with advantage by a Christian.

KAILAS CHUNRDA KANJILAL, A.L.

## DHRUBA AND PRAHLAD—A CONTRAST IN SPIRITUAL CULTURE.

### I.

People, who go to the far West in search of moral education and ask western savants to write moral class books for Indian boys, do not evidently relish home-made things because they do not know them. There is a native charm in them, which shines out when placed side by side with those sold in the market. Of course, there is a sort of taste which always goes in for out-landish things in preference to those made at home. To such a taste an appeal on behalf of home-fare would; I am afraid, be love's labour lost. I can only appeal to such whose taste has not been completely denationalized. अहंकारा नश्वरा अहं: stinks in refined nostrils which relish the scent of 'Do not kill.' All that I can say is that here the sense of smell has become, as the doctors say, morbid.

### II.

The Hindu Shastras describe the *Sakama* (Selfish) and *Niskama* (Unselfish) practices as the two poles of spiritual culture. They are always the terms of a logical contrast. Adam Smith, the great economist, thought that by alighting upon Selfishness, he had cut the Gordian knot of the social problem, and he published to the world his *Wealth of Nations*. He soon found out his mistake, and his *Moral Sentiments* reads like a penitent's confession that Sympathy was an important factor of the said problem. What are called Egoism and Altruism in modern wisdom are the synonyms of Adam Smith's words noted above. The ideas conveyed by them are quite familiar to all, and do not stand in need of explanation.

### III.

Now the portraiture of Dhruba and Prahlad in the Puranas is the formulation of the contrast between the egoistic and altruistic virtues. It is the wont of a particular class of thinkers to denounce the Puranas as the product of dark unwisdom. It is their wont

also to style the Pauranik epoch as the Dark Ages of our fatherland. Foreigners would naturally commit such a blunder. It is however inexcusable when Indian writers imitate them only with a view to preserve their European reputation unsullied. There is hardly a matter in the Puranas which is not the allegorization of some *Śruti* text or other. It was evidently the policy of the Pauranik sages to teach the *Vedas* in an indirect way, for reasons best known to themselves. Possibly they thought that the ministrations of a dilution would be more efficacious than that of the mother-tincture. Unfortunately, we have lost the key for unlocking the Pauranik treasure-chest. The generation of *sat-gurus* who could open it has well-nigh become extinct. Hence *Pauranik* accounts sound in our degenerate ears like fantastic tales.

## IV.

The late lamented Bankim Chandra used to say that a nation which has the *Dhruba-Charit* and *Prahlad-Charit* in its literature is bound to be moral and godly. In our boyish days we used to read them at the feet of the village pedagogue. How we wish our hopefuls had done the same for their spiritual edification. The stories do not seem to be historical. There is a ring of allegory in them, and one is inclined to deduce the didactic from a careful perusal thereof.

## V.

The story of *Dhruba* is shortly this:—There lived in those days a king named *Uttanpada*, who had two wives, *Suruchi* and *Suniti*. The king dotingly loved the former and slighted the latter. Each had a son. *Dhruba* was *Suniti*'s offspring. The king as a matter of course loved both the boys. This was too much for *Suruchi*, who wanted to monopolize the royal love all to herself and her child, and she succeeded. She actually got her rival banished from the palace. In her woody retreat *Suniti* eked out her existence in sorrow and want. *Dhruba* was then in his fifth year. His precocity enabled him to see through his mother's condition and his also, and with a view to acquire the love and fame of his royal father, commenced the *Tapasya*, which is proverbial. That spiritual exercise pleased the All-merciful. One night, while the king was asleep in the arms of his favorite queen, he dreamed a dream. His departed ancestors appeared before him and complained of his

systematically neglecting to offer the periodic *Pinda* (cake) and libations of water for their spiritual comfort. Thereafter, the king took a vow to bring pure meat from the forest and offer it as a ghostly present to them. While out in the forest sporting, he was overtaken by a terrible thunder-storm, which dispersed his retinue and left him alone in the dark forest. Night cast her sable garment on the orb below, and the king would have certainly died with fear and hunger had not a faint ray of light raised his drooping spirit with the hope that shelter was nigh. Yes, it was a shelter, being no other than Suniti's humble abode in her exile. Joy beamed through her eyes at the sight of her royal husband, and to make a long story short the couple were once more united in bonds of love.

## VI.

So much for the couple. And what did their child, Dhruva, do? He took to Meditation, deep and fervent, such as to move the heart of the Supreme Being. The spectacle of a five year old child taking to ascetic discipline of a severe type was too much for Divine patience to put up with. Dhruva's object in taking to meditation was to secure his father's throne—and for temporal prosperity, and in the Infinitude of His grace, the All-merciful felt disposed to listen to His devotee's prayers. God must needs see him and did see him. Dhruva begged of his Maker to grant him three blessings. *First*, to show Himself whenever he wished to see Him. *Second*, to grant him his father's kingdom. *Third*, to manifest Himself before his mother. Each and every one of his prayers was granted, and the ragged Dhruva ultimately became king Dhruva, rich with worldly possessions.

## VII.

The reader of the Puranas is aware that after enjoying the good things of the world Dhruva became a *Sanyasi* in the esoteric sense of the term. That is to say, he let go all worldly ties and in the fullness of time obtained spiritual liberation.

## VIII.

The story of *Prahlad* is full of interest. He had been represented on the stage, in popular songs and recitations. His father *Hiranyakashipu* was the prince of *Daityas*, who had by dint of ascetic devotion mightily pleased the First Person of the Hindu

Triad. The prince thus favoured by the Deity became all powerful, so much so that he became the terror of the gods and mortals. He began to oppress them in various ways and became a confirmed hater of Vishnu, the supreme preserver. Unlike the father, the son grew up into a fine devotee of the Lord, and his devotion proved a source of infinite chagrin to the father. Persuasion and remonstrance failing, the father commenced a policy of persecution, which was pursued to the bitter end. The child was thrown headlong from a high cliff—an elephant was brought in to trample him under his massive feet. He was thrust into the coils of a huge serpent, Prahlād unselfishly prayed and prayed to his Father in Heaven, and got up victorious. Being at a loss what to do, the father imperiously asked his son to show him the whereabouts of the Lord. 'Is He in this pillar?' pointing with the royal finger one of the pillars of his palace. 'He is,' answered the son. Thereupon, the Lord appeared therefrom, and after ripping open the father's belly and killing him blessed the son. The Lord repeatedly asked Prahlād to take a blessing from Him for his devotion. Prahlād would on no account take it. His prayer was the grant of a favor to see the Lord always—aye to the end of his days.

## IX.

Now to proceed to the comparison or contrast which is the subject of this paper. I shall first give the meanings of the names of the characters we come across in the stories, that the reader may be in a position to draw his own conclusions. *Uttanpada* is one whose go is upwards. *Suruchi* is just good taste, *Suniti* is good morality. *Dhruba* is constancy or fixity of purpose. The normal go of the soul is Upward or Godward. It is only when the soul is linked with *Suruchi* or *Bhoga* or material enjoyment that it banishes *Suniti* or morality from its portals. In the present instance, it is no ordinary morality that is driven out. She is no other than the mother of *Dhruba* or fixity of purpose. And what does the latter do? It takes to meditation with a single eye to ameliorate its own and its mother's condition.

## X.

On the other hand, the soul, *Jivatman*, becomes sick of *Bhoga* or enjoyment and receives a hint from the other world to mind its *Dharma* or duty. A son (*putra*) according to our *Rishis*, is one

who liberates the names of his departed ancestors from the Hell, called *Puk*. To that task, the *Jivatman* forthwith addresses itself. He gives the go-by to *Bhoga* or worldly enjoyment, goes to the far wood to practise duty, feels completely isolated and finds shelter in the humble hut of morality, where fixity of purpose or holy resolution resides. The reunion of the couple is typical of that of Self with Duty, and self feels blessed. That resolution receives divine blessings, and secures for its mother those blessings also. The departure of self towards transcendental morality is always through a stormy region. *Bhoga* always connotes the good things of the world,—property and possessions, dainty dishes and dry drinks, bed like the froth of milk, bewitching beauty &c. *Sanyasa* in an abandonment thereof, implying an earthy bed, your hand for the pillow, wild fruits for your fare, and heaven's canopy for your curtain. To the would-be *Sanyasi*, one is tempted to exclaim "If thou beest he, oh! how fallen!

## XI.

What is Prahlad? Its dictionary meaning is supreme joyfulness. It is the *Ananda* of the Vedantists, and the *Hladini-sakti* (force of joyfulness) of *Vaisnavas*. The *Shastras* represent Prahlad's father as a great *Kurmi* (worker) and if Prahlad be the joyfulness of devotion, as our Rishi's paint him to be, the picture is by no means an inapt one. *Punya* (good works) is according to our *Shastras* the parent of devotion. The *Karma-Yoga* of the *Gesta* is nothing more than an elaborate syllabus prescribed for ascending the *Jnana* and *Bhakti Margas* or *paths*. Despite other considerations,—despite the final cause of *Punya*, it has its own reward. Prahlad's father is called *Hiranya-kasipu*, which literally means the *Asana* (seat) or a bed of gold. Therefore figuratively the name connotes the shining basis of all devotion. True *Yoga*, according to *Patanjali*, brings on a psychic unification with the Supreme Unit in the end. We read that the practice of *Yoga* develops certain latent powers which our Rishis style as the *asta*-(eight)-*Siddhes* (consummations). We further read that *Yoga*, where full blown confers on the *Yoga-practiser* what are called the six *Asacryyas* (Lordlinesses). Now *Hiranya-kasipu*'s lot, according to the *Puranas*, was exactly that. He ruled over the three worlds and beings of every rank and grade paid homage to him. *Brahma*, the personification of divine

Rajas or energy, acquiesced in that rule, for the law of *Karma* is after all a corollary from the principle of energy. As you sow, so must you reap. Hiranya-kasipu sowed well, and it was Divine Ordination that he should reap well, and he did reap well.

## XII.

Our scriptures teach us that the best of *Yogis* trip. What is called *Yoga-bhrasta* is nothing more than the thinking mind instead of being self-centred, self-contained and self-sustained, flies off at a tangent and begins to think of the Ego as a differentiated something. Such a mental state is called *Ahankara*. When the mind is under the influence of *Ahankara*, it ceases to think of the Absolute. The Puranas delineate this spiritual downfall as amounting to an increase of pride and kindred vices. Hence we read that Hiranyakasipu in the fulness of his might proved a tyrant and made every body's life miserable. The controversy between the father and the son is nothing more than a possible conflict between *bhakti* (reverential faith) on the one hand and man's virtuousness on the other. Virtuousness is made to feel that it is incapable of securing liberation without the help of *bhakti*. The impossibility of the position is portrayed by the utter discomfiture of *punya* or virtuousness. According to the story, Prahlad recounts the ninefold phases of *bhakti* and asserts the position that without *bhakti* there can be no true liberation. Here I would ask my reader to compare the above moral with the 47th sloka of chapter VI of the Geeta.

“যোগিনামপি সৰ্বেষাং মনসেভানুষ্ঠাননা ।

শ্রদ্ধাবান্ ভক্ততে যো য়াং স মে বুদ্ধতমো মতঃ ॥”

It signifies that *sraddha* (শ্রদ্ধা) or reverence is the “*sine qua non*” of all true *yoga*. Every body knows that *sraddha* or reverence is the mother of all *bhakti* or devotion.

## XIII.

The divine manifestation from the crystal pillar of Hiranya-kasipu's hall of audience is simply the allegorization of God's presence in the temple of the heart, purified by the medium of good *Karma* or works. According to our Rishis good works, albeit done, in spiritual darkness have a tendency to germinate God-knowledge. Growth of such knowledge brings about the annihila-

tion of self. And this was Hiranyakasipu's fate. God however kills only to save. The gross man is demolished that the spiritual man may be liberated. The demolished man is none the less dear to his Maker. That dearness is allegorized by the Supreme Being adorning himself with the slain giants' entrails. God sayeth, "I have garlanded Myself with those precious entrails and painted Myself with your blood as if it was sandal-wood paste." Is not this the true rationale of the Pauranic tale of Prahlad? It looks like it.

BULLORAM MULLICK, B.A.



### A KHEDDAH OPERATION IN MOURBHANJ.

As most of the readers may not have seen how a Kheddah is constructed and wild elephants are entrapped and caught therein; a short narrative of it may, I think, be interesting.

Large herds of wild elephants roam in the forests of Mourbhanj. As the forests are very large extending over 1700 square miles, these herds find a secure shelter and ample pasturage. They are very gregarious for they always live in herds. The tuskers or the male elephants form the leaders and watch the rest of the herd. When they are on march or in their resting place, the tuskers form the vanguard. Some of them also, with the biggest female elephants, (khunkies) form the rearguard, while the cubs and young elephants are placed in the centre. Thus they form a kind of circle when on march or sleeping.

They roam about the whole of the night, committing great depredations on cornfields, and return to their shelter before dawn. Then they lie down to sleep and do not get up till 2 or 3 P.M. Hunger leads them again to go out in quest of food. This is their daily routine. Peasants have a simple way of driving them away from their cornfields. They build a *Machan* upon four tall posts, whence they make a rattling noise with pieces of tin. They also light fires and scare away the animals. At their homes they live a very happy family life. So affectionate and sympathetic is their nature that when an elephantess gives birth to a cub, all the other elephants, male and female, will not leave her in their daily quest of food, but will keep watch and ward over her and the cub till both are able to follow them in their daily hunts. As in all higher types of animals, the khunki (elephantess) never gives birth to more than one cub at a time.

Now about the Kheddah : when elephants have been traced out in a portion of the forest, a large space, about 5 or 6 miles in circumference, is fenced round and watchers are posted all round it

in groups at short distances. They light fires all day and night and have two little bamboo sticks for each man. They beat these sticks upon a hollow stump of wood. The sound thus produced, and the fires lighted, and the discharge of fire-arms at intervals, scare away the animals and prevent escape. The fence is fragile and can be easily broken through by these leviathans of the forest, but they are so-timid and fear sound and fire so much that they cannot effect their escape, but hover round within the enclosure. The watchers build for themselves small leafy huts wherein they cook their food and sleep when relieved at night. They eat their rice off Rhi leaves which resemble those of the plantain, but not so soft. Rhi, is the local name of a wild tree growing in the forest. Generally three or four men form a group, so that each man can be relieved after a short watch.

In the centre of the enclosure is built the stockade. A circular plot of ground is strongly fenced with stout Sal poles, and inside the enclosure a wide ditch is dug around just close to the stockade. A big, stout, barred gate studded with iron spikes in the inside completes the edifice. This gate is tied with a strong rope to a *machan* close by and can be pulled up or lowered down like the portcullis of a fortress. This *machan* is, as it were, a barbican to this palisade. When the wild elephants go in, the rope is cut and down falls the gate with a tremendous crash and the beasts are safe. Just out of the stockade is a gallery constructed all round for watchers and spectators to sit upon.

The whole track leading from the stockade to the resting place of the elephants is studded with little plants and green boughs of trees, and paddy is strewn upon the path. Inside the stockade green boughs and plantain trees are also kept, so that the whole place presents the appearance of a natural garden. Paddy plants are also stuck into the ground. The elephants exulting in this rich pasturage advance all the way from their resting place and come within the stockade, when the rope connecting the gate is severed at a blow, and the elephants are shut in. Fast bind, fast find. The strong enclosure forbids any chance of escape. But though thus hemmed in, they make mad plunges at the gate and sometimes break it open and get loose. When this happens, the whole procedure is again gone though *de novo*. But when once the elephants are in, great efforts are made to secure them. Fire-arms with blank

cartridges are discharged from all directions, torches are kept ablaze and are waved over the enclosure and a huge bonfire is kept blazing beyond the gate to keep the animals from making a rush at it. The wide and deep trench precludes all possibility of a rush at any part of the stockade. But in spite of all these safeguards, the animals get furious and make desperate efforts to get loose. They do not easily get reconciled to their fate. Compared with their mad plunges, circus shows of wild animals are but a tame affair. The whole scene is thrilling and full of intense excitement.

The tuskers give more trouble than the female elephants. When a whole herd is caught, they become quiet and are reconciled to their fate after some hours. But when one stray tuskier is the captive, he keeps up the wild show for days. He has to be cooled down by drugging him with opium. Deep incisions are made in sugar-canes and filled up with opium, the drug is also put within *dhana mooa*, and these are thrown to the elephant. The furious beast falls into the trap, and eats them. In this way he devours a large quantity of opium. In an hour the sedative takes effect and that is the moment for letting in tame female elephants. A portion of the stockade just large enough to let in an elephant is taken off, and the corresponding part of the trench filled up. At first one tame khunki (female elephant), then another, and so on to the number of six or eight are quickly let in. The drivers or mahouts lie flat upon their necks and lead them quickly to the side of the wild one, with their backs turned to the back of the latter. The wild tuskier snuffs them but does not at once fall a victim to the seductions of female charms and makes one or two mad rushes at the bewitching harem that is so treacherously provided for him. That is a perilous moment for the drivers but they skilfully tide it over. It is said that the elephant cannot look upward and thus cannot see the mahouts; he can only see side-ways. But who can long resist the seductions of the siren? Our mad, ungallant beast at last begins to feel her soothing influence. It is said that the buttocks of two elephantesses touching the buttocks of the wild male gives him such a pleasant sensation that he forgets for the moment his captivity and remains quiet. The mahouts at this moment slip down and begin to fasten the hind legs of the wild animal with strong ropes which are secured to sal trees standing within the enclosure. Then water is poured down upon the fasten-

• fangs to make them cut to the skin. When the animal pulls at the ropes, the skin is cut through and he gets sore legs. From a sense of pain he at last gives up pulling at his fetters. The hind legs thus secured, the tame khunkies come out slowly one by one and leave the poor tusker to brood over his fate in silence. It does not seem that the tame elephants evince any sympathy for the poor captive; but the animals of his herd would come near the stockade at night to see him and would groan in grief. Their sympathy for each other is truly sincere, and they can give a lesson to man in that respect. Sympathy is a blessed virtue, truly divine, whether in man or beast. What would this world be without it? Sympathy ennobles a being and makes him godly.

But strange to observe; when the wild animals are tamed, they do not exhibit that sympathy that they show in a state of nature. Then they do not seem to know each other and they seldom pair in a tame state. With regard to pairing, they show the sensitiveness and modesty of human creatures. Unlike other beasts, they couple in a supine posture in the depth of the forest where no eye can see them. When the female gives birth to a cub, the other animals of the herd evince great sympathy. This has been mentioned above.

The sorrows of the herd at the fate of the captive tusker, their lord and leader, would melt the heart of man. The tusker has now fallen into the uttermost abyss of despair; no chance of escape lies before him. The sight and sympathy of his comrades only make his fetters the more painful. Who can tell the workings of his heart?

"Alas! the breast that inly bleeds  
Hath nought to dread from outward blow :  
Who falls from all he knows of bliss,  
Cares little into what abyss."

During his confinement he is kept starving. After nearly 2 days have elapsed, steps are taken to bring him out. A large number of tame elephants, both male and female, are led in and the neck of the wild animal is tied with stout ropes to the necks of two or more tame elephants, and he is dragged out by main force, with his hind legs still in fetters, by the gate. To fasten a rope round his neck, sometimes the mahout has to climb on his back. This is a perilous process, but it has to be gone through. Sometimes when he shows a great disinclination to be led away, a red rag

is waved before him. Just as a bovine bull jumps at a red rag, so also would he try to make a rush at it. In this way, what with willingness, what with unwillingness, he is led out and then securely fastened to a tree at a distant spot where the tame elephants live. For some time he would refuse food and drink, and tears trickle down his cheeks and he presents the very aspect of grief. But how long can he do without food? He soon gets reconciled to his loss of freedom and in three months or less he becomes tame. The mahout teaches him to obey his commands by dragging him along in fetters with a tame elephant. He is led out in this way for purposes of drinking or airing. As the tame elephant does the bidding of the mahout, so he in time learns to do it. Thus this huge wild beast of the forest, becomes subservient to the wishes of tyrant man.

In the late Kheddah operations, first a huge tusker fell within the trap; then, after two or three days, three elephants, and again, after a few days, the remainder of the whole herd; altogether 19 elephants and four cubs were caught.

The cubs are nice little things, in height like a bullock, and have funny tricks. They suck their mother's milk just like calves, not with the trunk as is popularly believed, but with the mouth.

During the course of training some elephants die. They do not fetch their full price unless they are fully tamed and trained.

The Mourbhanj forests contain large herds of wild elephants. The Chief of the State is a keen sportsman and is a good shot and takes great pleasure in capturing these animals, as well as in shooting down leopards and other wild animals.

R. D. CHUCKERBURY.

## THE GREAT WARS OF INDIA.

"War is a game which, were their subjects wise,  
Kings would not play at."

### I.—INTRODUCTORY REMARKS.

We do not intend to write a history of India, but only to give a brief and continuous account of the great wars which have been waged in it. These necessarily mark the turning points of history, namely, the rise and fall of states, races, and dynasties; but the seasons of peace and plenty—the angel-visits in the records of time which it would be incumbent on the general historian especially to dwell upon—will not be noticed by us. We shall not even notice all the wars which have disturbed the country, but those only which were either great in themselves or great in the revolutions they effected. The valleys of the Indus and the Ganges have rung with victories as memorable, and have been saddened by defeats as signal, as any that have occurred on the banks of the Rhine and the Danube, and a remembrance of these at the present moment, when we are constantly threatened with Eastern (& Western) and Central Asian difficulties, will perhaps not be held to be altogether unnecessary.

The history of India naturally divides itself into three parts, namely, the Hindu, the Mahomedan, and the English periods. The first is of course by far the most important; but the accounts extant of it are unfortunately exceedingly imperfect, as the Hindus never had any historical writings. To leave out all notice of the period however, would be a great mistake; nor is such complete omission imperative, since the labors of our orientalists and antiquarians have succeeded in scraping together a large amount of information about it which, if not historically true, is still not unworthy of belief. All such information as can be applied to our present purpose will be freely utilized.

Leaving aside the travelling expedition of Osiris from Egypt,

the first great war waged in India of which we know anything was that which was fought between Semiramis and Stabrobates, which must have occurred in the second or third century after the flood. The next was the expedition of Bacchus, Sesostris, or Parusrâmi, which, according to the Hindu accounts, was a war of races fought between the Brâmans and the Kshetriyas. The third, in the order of time, was the war of the second Râma, or Râmachandra of Ayodhya, with Râvana in Southern India, which was a war of religions, being apparently the first great war between Brâhmanism and Buddhism, the Buddhists being represented as Râkshases. The fourth was the invasion of Hercules, or Balarâm (the third Râma) and Krishna, which was almost contemporaneous with the fifth, the war of the Mahâbhârut, an international war fought out apparently by two Scythian clans a short time after their settlement in the country. The sixth was probably the invasion of Oghuz Khan of Tartary, whose era however cannot be precisely determined. Then come the Persian invasions of Cyrus and Darius Hystaspes; and then the invasion of Alexander the Great, which was the first of the great wars of which we have authentic information. The wars of Vikramâditya and Salivâhana which ought next to be noticed, are not much known in their details. They were followed by six centuries of impervious darkness which it is impossible even to grope through.

The second or Mahomedan period of Indian history opens with the Arab invasions of the country, which were followed by the expeditions of Sabaktagin, Mahmood of Ghâni, and Mahomed or Shahaboodên of Ghor, by the last of whom and his slave Kuttuboodên Ibek the sovereignty of the Mahomedans in India was founded. From this date to the end of the Mahomedan era the country was always in a state of anarchy and confusion, caused alike by mutinies and rebellions, and by wars of conquest and aggrandisement, both of which were equally frequent. The Mahomedans, as Abdool Wassaf expresses it, found India to be "the most agreeable abode on the earth, and the most pleasant quarter of the world; the dust of which was purer than air, and the air purer than purity itself. Its delightful plains were regarded by them as the garden of paradise, and the particles of its earth as rubies and corals. If it is asserted," says he, "that paradise is in India, be not surprised that paradise itself is not

"comparable to it." The eagerness to plunder this paradise was generally the cause of the wars that distracted it; and very soon the paradise was converted by them into a hell, both for themselves and the unfortunate races they brought under subjection. All the disturbances thus created will not require to be recapitulated, as they were generally not "great" wars in any sense of that term. We shall only notice the wars of Buktyar Khilji in Bengal and Behar; those of Altamash, the slave; those of Allaooddeen, the first Mahomedan subjugator of all India; the Chinese expedition of Mahomed Toglek; the terrible invasion of India by Timour, which left an indelible mark on the country; its conquest by Baber; the wars of Humayun and Shere Shah; those of Akbar; the rebellion of Shah Jehan; that of Khan Jehan Lodi; and the civil wars caused by the sons of Shah Jehan, which were terminated by Aurungzebe's ascension to the throne. After these will come for notice the wars of Aurungzebe with the Rajpoots and the Mahrattas, the subsequent Mahratta wars, the war of Bahadur Shah with the Sikhs, the invasion of Nadir Shah, and the several invasions of Ahmed Shah Doorani which ended with his final triumph at Paniput.

The battle of Paniput was fought in 1761, four years after which began the recognised sovereignty of the English in India. We wish we could say that the English period has been altogether a quiet and peaceful one. It has unfortunately not been, and in fact could not be, so; since their empire is based on conquest, just as much as that of the Mahomedans was. Unlike the Mahomedan period however, the English era has been singularly free from internal disturbances, excepting such as were unavoidable to the tenure by which they hold; and now that they have attained the *neplus ultra* of their aspirations in the country, the whole of it is at peace from one extremity to another quite as much as Great Britain and Ireland. The wars they have fought will of course have to be referred to. They commenced with their struggles with the French for a footing in the land, which were soon followed by the wars for the acquisition of Bengal and Behar. Then succeeded the wars with Hyder Ally and Tippoo, which may be regarded as the sequel of the struggles with the French; then the first Mahratta war; then the war with Nepal; then the great Mahratta and Pindari war; and then the Burmese war. Next followed the



capture of Bhurtpore and the subjugation of the Jāts; after which there was a long era of rest, that was abruptly concluded by the fear the English entertained of the Russians, which provoked the Afghan war, which in a manner obliged them to undertake in succession the conquest of Scinde, the Gwalior war, and the Punjab war. The last of their great wars in India up to this time has been the Sepoy war of 1857-58.

Of most of these wars detailed accounts exist, but in such voluminous form as is repellent to a large number of readers. Our only endeavour will be to produce a book that will give the general reader such a cursory sketch of them all as he will care to read and remember. The wars with China and Persia will not be referred to, as they were in point of fact, not Indian but imperial wars.

## II.—THE INVASION OF SEMIRAMIS.

Approximate Date, B.C. 2,000.

The first celebrated invader of India was Semiramis the wife of Ninus, who succeeded him on the Assyrian throne, some two or three hundred years after the flood. The account of this invasion is given by Diodorus Siculus after Ctesias, whom the fathers reject as an unscrupulous authority, because his narrations are not altogether reconcileable with the Jewish Scriptures. There is no doubt however, that there was such a queen as Semiramis, and that she did signalize herself by many wonderful achievements, of which not the least was the erection of Babylon; and *Prima facie* there is nothing against Ctesias's account of the Indian war, which, Diodorus says, was extracted from the archives of Babylon and the general truth of which is not unsupported by the mythic annals of India.

The account of Ctesias is that the queen of Assyria, having added Libya and Ethiopia to her dominions, retired for rest to Bactria, but soon became so impatient of a quiet life that she resolved to proceed thence to India, which even in that age had acquired a name for fertility and riches. The king of the Indians Stabrobates, was however on all hands said to be a very powerful sovereign, and the undertaking contemplated was also difficult for other reasons. Preparations for it were therefore made by Semiramis on the grandest scale. The bravest and most expert soldiers

in her empire were selected for the enterprise ; and the army thus formed was strongly armed and accoutred. She also engaged shipwrights from all maritime places to build for her a number of vessels to be transported in pieces by land, and made use of in crossing the Indus ; and to deceive the elephant-corps of the Indian king, in which his chief superiority was supposed to rest, she had counterfeit elephants constructed of wood, which were covered with the hides of black oxen. Her elephants and vessels being ready in two years she assembled her army in the third, and counted three millions of foot soldiers, two hundred thousand horsemen, one hundred thousand chariots, and one hundred thousand men on camels. Her vessels of transport were two thousand in number, and were carried by camels ; as also were her mock elephants, to the sight of which the horsemen familiarized their horses, that they might not take fright on seeing real elephants in the war.

Stabrobates, undaunted by these preparations, made his own for resistance with equal vigor, and succeeded in organizing a superior army. His foot-soldiers exceeded three millions, and other arms were proportionately strong. He specially added largely to the elephant-corps, and armed it so as to render it invincible ; and, for purposes of transport, he built four thousand boats of canes and bamboos.

Thus prepared the Indian king sent ambassadors to Semiramis on her march, to reproach her for seeking a causeless war ; and, in a private note to her, he upbraided her for her infamous life, and threatened to crucify her if she fell into his hands. The only answer Semiramis gave was that she hoped that they would ere-long be better acquainted with each other ; and, hurrying her advance, she came shortly after to the banks of the Indus, but was surprised to find the enemy's fleet already arranged and drawn up in order before her. Nothing daunted she launched the vessels she had prepared, manned them with the boldest of her soldiers, and commenced the fight, ordering it so that those on shore might be able to aid and assist those fighting on the river. The contest was fierce and obstinate, but terminated in favor of the Assyrians, who sunk one thousand of the Indian vessels and took many prisoners.

But the king of India was a strategist. He had accepted

the defeat designedly, that the enemy might get elated and less wary with success ; and, affecting to retire before it, he drew the entire army of the Assyrians across the river. Semiramis, easily taken in, ordered a bridge of boats to be stretched across the stream, and went over with all her forces, leaving only sixty thousand men behind to defend the bridge ; and she proceeded joyously, pursuing the Indians and desolating the country for many leagues. Her mock-elephants did her especial service, for they actually succeeded in intimidating several detachments of the Indian army, till the deceit was discovered by deserters. Even then Stabrobates found the greatest difficulty in rallying his forces ; but he eventually succeeded in doing so, and then charged the Assyrians with such vigour that they were obliged to give way. The attack of his elephant-corps was now irresistible, while the mock-elephants of Semiramis proved useless and cumbersome. The sovereigns on both sides fought hand to hand, and Semiramis was wounded with an arrow and a javelin. This compelled her to fall back ; and her army, already dissipated, fled with her in disorder. Many of the Assyrians, after having escaped the enemy, were, in the precipitancy of their flight, pressed to death on the bridge, or being thrown into the stream were drowned. But Semiramis took a bitter revenge for this when she saw the Indians continuing the pursuit across the river, by ordering the bridge to be cut down the moment her own men had passed over, where by a multitude of Indians were destroyed.

Such was the end of the last great expedition undertaken by the most famous queen of the olden world, who is by some authorities said to have made her escape from India with only twenty persons in her train, while others assert that she was able to save about a third part of her army. The Indian account identifies her with the goddess Shama, the wife of Mahadeva, the god being himself, in a separate story, identified with Osiris of Egypt, which gives force to the belief expressed by some authors that Semiramis after the death of Ninus, was married to Osiris. Her Indian opponent is named Virasena, a devout worshipper of Mahadeva, by whom he was made *Sthabarpati* (Stabrobates) or lord of hills, trees, and plains. His country was near the sea, evidently down to the mouths of the Indus ; and he began his reign by repressing the wicked and rewarding the good. Sha'ma' Devi, amazed at the

final issue of her expedition, made minute inquiries in regard to the life of the conqueror; and, finding that he had become a son of Mahadeva by his *tapsya* and austerities, she adopted him as her son also, and gave him command over all Vahnisthan, the empire she had herself reigned over. It is not unlikely that this invasion of India was the last of the continuous wars fought between the Ahoors (Assoors or Assyrians) and the Devas, or Brahmans, from time anterior to the flood. It is after this engagement that the Brahmans, already settled in *Sapta Sindhava*, or the land of the seven rivers, began to codify their faith.

### III.—THE EXPEDITION OF BACCHUS, SESOSTRIS OR PARUSRAM.

Approximate Date, B.C. 1800.

Nonnus, a native of Panopolis, in Egypt, composed in the fifth century after Christ, a poem called the *Dionysiaca*, which gives an account of the expedition of Dionysus, or Bacchus, into India. Some authors consider Osiris to have been the original Bacchus; others concede that honor to Sesostris; others again to Shishak; while not a few agree in thinking that there was actually but one invasion of India from Egypt, the name of the invader being differently given by different writers as Dionysus, Bacchus, Shishak, and Sesostris.

Nonnus says that the expedition of Bacchus was undertaken at the desire of Jupiter, who was angry with Deriades, the king of India, for his haughtiness. The invading army was assembled by Pyrrhichius, and was commanded by Actæon, Hymeneus, Erecthus, Aristæus, Ogyrus, and Priapus. A long catalogue of nations and towns which contributed to swell its ranks is given by the poet. Briefly, the races were the Cabiri, Corybantes, Tetchinis Cyclops, Pans, Hyades, Centaurs, Nymphs, and Bassarides. Armed with a thyrsus and a horn Bacchus led them on, being accompanied, not only by heroes of great military fame, but also by Apollo, to give lessons in poetry and music to the Indians, Trip-tolemus, to teach them the arts of husbandry, Maro, to instruct them in planting the vine, and the muses, to teach them the rest of the sciences and arts. The invaders entered India by the road of Persia, but were not entirely unopposed on the frontier. An immense multitude, armed with such weapons as they could lay hands on, flocked from all the neighbouring districts to repel

them ; but the Bassarides, or Bacchæ, fell furiously on these, and Bacchus seconded their efforts by turning a river that was running blood into wine, of which the Indians drank unwittingly, and becoming mad drunk, were easily conquered.

At this stage the account of the war is relieved by the story of Bacchus's passion for an Indian nymph named Nicæ, as beautiful as Venus and as chaste as Diana. Bacchus's love being rejected by her with disdain, he followed her wherever she went ; upon which she tried to run away, and, coming up to the river of wine in an exhausted state, drank deeply of it and became insensible, which gave Bacchus the opportunity to complete her ruin.

The trick of the river of wine being discovered, Orontes, the son-in-law of Deriades, challenged Bacchus to a single combat, which Bacchus avoided. A general engagement was then commenced, and Orontes attempted to attack Bacchus, but was unable to wound him ; while Bacchus with his thyrsus rent the corselet of Orontes, but magnanimously spared his life. Orontes, unable to endure the indignity, destroyed himself ; and the best warrior of the Indian army being thus lost, a second victory was obtained by Bacchus, after which Blemys, an Indian who had joined his side, was placed on the throne.

The next encounter was a friendly one, with one Staphylis, apparently one of the frontier princes, who, with his wife Méthé and his son Botrys, learnt to appreciate the grape so well that he died from the effects of it, whereupon Bacchus undertook to console his widow, and Méthé became his constant companion. After this followed a fierce encounter with Lycurgus, the king of Arabia, who gave Bacchus a signal defeat ; but Neptune and Jupiter coming to his rescue, the former struck Arabia with his trident and laid it under water, while the latter made Lycurgus blind.

Up to this time there had been no engagement with Deriades himself. One of his generals Thureus, a fierce warrior, now met Bacchus on the banks of the Hydaspes, and meditated an attack on him. But a deserter informed Bacchus of the plan, and Bacchus, feigning flight, drew the enemy after him, and then defeated and routed them, driving many of the Indians into the river, where the contest was continued in the water till all except Thureus were drowned. Bacchus then crossed the river, and meeting with opposition set fire to it. This angered Oceanus ;

but the Hydaspes itself implored clemency, upon which the flames were extinguished.

The preparation for the battle with Deriades were now completed. Bacchus received a shield made by Vulcan on which were displayed the figures of the sun, moon, and stars; of Thebes, Amphion, and Ganymedes; of Damasenus engaging and slaying a dragon; and of Rhea holding a stone to Saturn. His opponents were at the same time craftily encouraged by Pallas to venture out; and they advanced vigorously, bearing various arms. In the battle which followed Dexiochus and Corymbasus, two Indian chiefs, particularly distinguished themselves, the latter standing at his post even after he was killed. But the advance of the Cyclops soon reduced the troops of Deriades to straits, many fell back before them, and Deriades himself was surrounded; when Juno inspired him with courage, upon which Deriades and Bacchus engaged in single conflict, till they were parted by night. Juno now deceived Jupiter with the girdle of Venus, and lulled him asleep; and Deriades, being assisted by Mars, soon put Bacchus and his host to flight, upon which Bacchus became demented.

Jupiter was filled with wrath when he awoke, and compelled Juno to cure Bacchus with her milk; after which the war was renewed, Bacchus charging the elephant-corps of the Indian army at the head of the wild beasts that accompanied him. He himself also assumed a great variety of forms to engage Deriades, and finally succeeded in entangling him in a mess of vine-plants, which forced him to entreat for liberation, and to conclude a peace.

Numerous prodigies appeared at the termination of the truce, but they deterred neither party from continuing the war, which now took a naval form; and the ships of Bacchus and Deriades being both ready, a vigorous engagement was begun. The Indians were early surrounded, but still fought with obstinate valor, till Boreas sent a storm against them and Jupiter sent rain, when the Indians being subdued their fleet was burnt. Deriades now attempted to fly, but was deceitfully persuaded by Pallas to continue the fight, which enabled Bacchus to come up and slay him; after which Bacchus returned to his native country.

The account given of Sesostris by Diodorus Siculus does not very materially differ from the above, though no details to an equal extent are given. His first expedition, it is there related,

was in command of an army sent out by his father to conquer Arabia, in which he was entirely successful. He was next sent to conquer Libya, which was likewise brought under subjection. These successes excited in him the ambition of conquering the world; and, on coming to the throne, he raised for that purpose a large army of 600,000 foot soldiers, 24,000 horsemen, and 27,000 chariots of war. The chosen companions of his infancy were the generals who commanded this army; and he fitted out a fleet from the Red Sea to co-operate with it. The latter being first sent out succeeded in conquering all the maritime nations to the borders of India. The army then took its course through Phœnicia, Sýria, Assyria, and Media, all of which were conquered; after which it entered India through Persia, and subduing the whole of it, passed down the Ganges to its mouth where the fleet was waiting for it, and where triumphant pillars were erected. Nine years were spent in the expedition, after the successful termination of which Sesostris proceeded westward into Europe, where he subjugated Thrace. We have no information of the kings he met with in India. If he was the same person as Shishak, he is supposed to have conquered a large part of the country, and to have left one of his most intimate friends, Spartembas, on the throne, whose descendants continued to occupy it till the invasion of India by Hercules. The story, whichever version of it be accepted, is not improbable; there is no doubt that the Egyptian empire was at one time contiguous to India.

We now turn to the Indian accounts available to us. Colonel Wilford was of opinion that the *Dionysiaca* of Nonnus only related the story of the Maha'bha'rut, while Sir William Jones held that the parallel to it was to be found in the Ra'ma'yana. In point of fact, however, we found no actual parallel of the story in either of the poems referred to, beyond a possible affinity of names between Deriades and Duryodhon, as regards the Maha'bharut, and such resemblance as may be said to subsist between the circumstances of Bacchus having fought with an army of satyrs and Ra'ma with an army of monkeys, as regards the Ra'maya'na. The more probable theory, therefore, is that which has been generally accepted, that the expedition of Bacchus, Sesostris, or Shishak has reference to a distinct war from that either of the Ra'ma'yana or the Maha'bha'rut, the hero of it being the elder

Ra'ma, or Parasura'm, so named from the *Parasu*, or battle-axe, with which he fought.

Parasura'm, according to the Hindu story, was an incarnation of the Deity, one of whose names is Bagis, which may be identified with Bacchus. He was the son of Jama'dagni, an anchorite, who, quarrelling with Gautama, was beset by a confederation of princes both of India and Cushwadwipa (Persia and Arabia), and was murdered. Parasura'm, then a boy, had already found favor with Maha'deva, and, armed with his invincible energy, devoted himself to the extermination of the Kshetriyas, or the royal race, all over India. In vain they resisted him singly or together; all arms were useless against his battle-axe; and the slaughter he made was so great that even the *chitsas* or agriculturists fled from the plains and retreated to the mountains. The *Santiparba* of the Maha'bh'arut say that "he turned the earth into a mass of ensanguined mud." Eastwards he proceeded to the extremest limit of Assam, where with one blow of his axe he made the cleft in the mountains by which the Brahmapootra enters India. To the west he went beyond the Hindu Koosh, to the country of the Cannibals, where he fought with their ruler Kartavirya, and, darting huge serpents at him, enfolded him in an inextricable maze till he was destroyed. The names given by Nonnus are not reconcilable with those of the Hindu legend, but some resemblance in the stories may be traced. The Egyptians who accompanied Bacchus, Sesostris, or Shishak to India—a great portion of whom must have settled in it under Spartembas—were perhaps also Bra'hmans, like those already settled in the Punjab, whose cause was fought for by Parasura'm.

#### IV.—RA'MA'S WAR WITH RA'VANA.

Approximate Date, B.C. 1700.

The first war between Bra'hmanism and Buddhism of which we have any account was fought by Ra'ma, the son of Dasarath, king of Ayodhya, or Oude, with Ra'vana, king of Lanka, or Ceylon. The story has been rendered immortal by the poem of Valmiki, which is prized by the Hindu alike for its historical and religious associations. The accounts of Ra'ma's birth, boyhood, and marriage do not require to be here noticed; but it may be mentioned at the outset that he, like Parasura'm, was an incarna-



tion of the Deity. The story of his adventures commences from the date of his banishment, which was procured by the intrigues of his step-mother, Kaikeyi. His father having become very old, Ra'ma was selected by the people for the office of heir-apparent and co-adjutor of the king ; but his installation to the office was opposed by Kaikeyi, who besought her husband to install her own son Bharat in preference, and to send Ra'ma into exile. The old king was weak and silly enough to comply, whereupon Ra'ma, with his wife, Sita, and a step-brother, Lakshmana, proceeded as ascetics to the forests near the sources of the Godavery, to fulfil the parental command. The sentence was for fourteen years ; but, Dasarath dying almost immediately after Ra'mas departure, Ra'ma was summoned to occupy the throne by Bharat himself, which however he refused to do lest his filial obedience should be impunged.

While in the wilderness Ra'ma killed several Ra'kshases or demons (by whom Buddhists apparently are meant) who persecuted the sages or Bra'hmans dwelling in the forests for their worship of the gods. Among the Ra'kshases thus encountered were two brothers of Ra'vana and one of his sisters. The latter offered love to Ra'ma, and, on being told that he was already married, rushed upon Sita in her jealousy, to do hurt to her ; whereupon Lakshmana thoughtlessly cut off her ears and nose, and her brothers attempting to avenge her were killed. This brought out Ra'vana to the spot ; but he did not come either to fight for glory or to avenge his relatives. He came only to gratify his lust for Sita, for whose hand he had before unsuccessfully competed, and who was now represented to him as being as beautiful as Lakshmi, without her lotus. An accomplice of his assuming the form of a golden stag with silver spots lured out Ra'ma from the hermitage, and Lakshmana being sent after Ra'ma shortly after by his devoted wife to assist him against fancied danger, Ra'vana came into the hut, declared his passion, and, being indignantly answered, carried off Sita on his chariot through the air. This being observed by Jata'yu, the king of the vultures, an attempt was made to rescue Sita, but proved unsuccessful, Jata'yu being mortally wounded in the conflict, and surviving only long enough to give the necessary directions to Ra'ma for the search of his wife.

Now comes the story of the war. In the middle of the southern ocean was the wonderful island of Lanca' which owned Ra'va-

na for its lord, and thither Sita was supposed to have been carried. Her captor was a great warrior, and had a large army of Ra'kshases under his command. "If you desire to conquer him," said Kabandha, the *Gandharva*, to Rama', "you must form a friendly alliance with Sugriva, one of the most powerful of the monkey-chiefs, who will first require your assistance against his brother Bali, and then assist you in return." The advice of Kabandha was followed; the monkey-chief was assisted in his quarrel with his brother for the possession of the monkey-throne, and, being raised to it, espoused heart and soul the cause of his ally. Not only all the monkeys in Southern India, but all the bears in it also, that is, all the aboriginal races of the country of every description—monkeys standing for foresters, and bears for mountaineers—came forward to assist Ra'ma. The monkeys were of all species—white, black, blue, green, red, and yellow, and were counted by millions, and marshalled under their respective leaders, of whom the most important were Sugriva, Angada, Hanuma'n, Nila, Rambha, Sa'rambha, Va'nara, Arundha, Darvindha, and Nala. The bears were forty crores in number, and were led by their king Ja'mbavat.

The Ulysses of the monkey tribe was Hanuma'n, who was deputed southwards to discover the whereabouts of Sita. He took charge of Ra'ma's marriage-ring, and leapt over the channel between India and Ceylon. The capital of the enemy he found well defended, within seven ranges of walls, namely, of iron, stone, brass, lead, copper, silver, and gold, all guarded by Ra'kshases of great might. But he eluded them all by assuming the form of a cat, and, after many difficulties and a prolonged search, found Sita safely secured in a Asoka grove, surrounded by Ra'kshasa ladies set about her, to induce her to return the love of her captor. Ra'vana himself came in shortly after to press his suit, and Hanuma'n was thus made an eye-witness of the fidelity of Sita who indignantly rejected the overtures of the Buddha king. If Ra'vana had vanquished Ra'ma in battle, Sita would, by the ancient laws of war, have been compelled to become his wife; but, as he had carried her off by stealth only, he had no acknowledged right over her, and was therefore obliged to await her consent to the gratification of his passion. A private interview with Sita was now managed by Hanuma'n, who presented his credentials,

the marriage-ring, and proposed to carry her off on his broad shoulders. But to this the Kshetriya lady would not agree, because she would not voluntarily touch the body of any male person except Ra'ma; Hanuma'n was therefore compelled to go back, Sita giving him in exchange for the ring the only jewel she had on her person, a golden chaplet which held her braided hair, as her token to Ra'ma, which ardent entreaties that he would come and deliver her, as soon as possible, from the insults and solicitations to which she was obliged to submit, and the impressive notice that, if he did not rescue her within two months, she would destroy herself. Before retiring from the island however, the monkey-chief thought it befitting his character to commit a deal of mischief in the enemy's capital, and he accordingly destroyed eighty thousand soldiers, seven chiefs, five commanders of inferior note, and a son of Ra'vana; besides which, he set fire to several buildings by lashing about his tail, which the Ra'kshases had foolishly ignited.

On the return of Hanuma'n, Ra'ma advanced towards Lanka to invade it. His army, though composed only of monkeys and bears, was innumerable, and covered 100,000 miles of land; and this vast body proceeded towards the sea as one man, rejoicing in their strength. The earth trembled at the loudness of their shouts and the lashing of their tails; mountains and wildernesses were passed over with the swiftness of the wind: but there was consternation and astonishment on every face when, arrived on the sea-shore, they saw the waves bursting on the beach. How was the sea now to be crossed? Varuna, the god of waters, was invoked for assistance, and suggested the construction of a bridge by the monkey-chief Nala, a son of Vishwa-karma, the great architect of heaven. There was no difficulty experienced in finding materials for the work, for the monkeys, going out in all directions, brought together a large stock of trees, mountains, and Nala made these float by the simple process of engraving Ra'ma's name on each, Ra'ma having previously, by the strength of his arrows, forced the ocean-god to agree to support a bridge.

The bridge thus constructed was called Shetubandha, and was one hundred *yojans* long and ten *yojans* broad. The whole army passed over it with ease, and then encamped near the Subala mountains, tidings of their entry into the island being communi-

eated through Hanuma'n to Sita in the Asokh grove. Immediately Ra'ma acquired a valuable coadjutor in Vibhishana, one of the brothers of Ra'vana, who, being a worshipper of Vishnu, was not a Buddhist, and who was also inimical to the island-king as looking askance on his throne. He excited the ire of Ra'vana by proposing the restoration of Sita, upon which he was kicked and expelled from Lanca', and at once came over to Ra'ma, by whom he was proclaimed king in place of Ra'vana.

Many evil omens were also seen at Lanca' at the same time that the invading army entered it. The heavens exhibited themselves in flames, lightnings flashed incessantly, heavy thunder was heard in every direction, showers of blood and flesh dropped from the clouds, asses were brought forth by cows and cats by mice, the image of Bhava'ni wore a constant and horrible smile, and crows, kites, and vultures hovered around as if expecting to be fed. But these signs did not affect the nerves of Ravana. He knew that he had a large and disciplined army, and that his generals were all of tried worth, the best among them being his own son Indrajit. He had great confidence also in Prahasta, his commander-in-chief; his brother Kumbha-karna had the reputation of invincibility; and the chiefs of lesser name, like Kalnema, were innumerable. The surrender of Sita, when formally asked for, was for these reasons rejected with scorn. The demon-army then marched out of the city, striking up their kettle-drums and instruments of war. They were mounted at hap-hazard on buffaloes, camels, lions, elephants, asses, hogs, and wolves; and were armed with swords, tridents, clubs, arrows, maces, and spears. The arms of their opponents were trees torn up by the roots, huge rocks, and their own nails and teeth which had been sharpened as swords for the fight.

The first engagement was of words, both the monkeys and the Ra'kshases abusing each other heartily; and this is the way the Hindus commence their contests up to the present hour. The monkeys then began an earnest attack with trees and stones, the Ra'kshases returning the compliment with their arrows. Ra'vana mounted the roof of his palace to witness the engagement; but eleven arrows were shot at him by Ra'ma, ten of which dis-crowned his ten heads, while the eleventh cut down his royal umbrella, whereupon Ra'vana was compelled to retire from shame,

amid the jeers and remonstrances of his own wife, Mandodari. The slaughter on the field was so great that a river flowed from the blood that was shed, and a hill was formed of limbs and bones. After long fighting the monkeys began to give way, and eventually ran off; but they were soon rallied and brought back by the valiant Sugriva, who put even Indrajit to flight, till the latter came back in a charmed chariot which made him invisible, whereby he was enabled to catch both Ra'ma and Lakshmana in a noose of serpents which had been given to him by Brahma'. Ra'ma now summoned Garura, the deadly foe of serpents, to his aid, and at his sight the noose fell off and the serpents fled, whereby the brother-chiefs recovered their liberty.

The field was yet indecisive when Ra'vana entered it in person. Andromache-like Mandodari endeavoured to dissuade him from doing so, but he refused to listen to her. A thousand horses were harnessed to his car; his ten heads appeared as ten mountains; his teeth were as anvils; and his twenty hands had twenty different descriptions of arms to fight with. He came out with a vast army in his rear, and there was great battle on whichever side he pressed. There were also many single combats, but they were generally very indecisive. That between Ra'ma and Ra'vana ended by a crescent-shaped arrow of the former cutting off again the ten crowns from the latter's heads, upon which Ra'vana was again obliged to retire.

All the hopes of Ra'vana were now centred in his invincible brother Kumbha-karna, who slept six months at a time, and then awoke only for a day when nothing could withstand his power. He was awakened with difficulty, and then gave expressions to fearful dreams of imminent danger which had disturbed his sleep. He nevertheless fought with a stout heart; but all his prodigious valor was of no avail. He had struck terror among the monkeys and captured their chief Sugriva; but at this moment Ra'ma succeeded in cutting off his head, and that raised a wall in the palaces of Lanca'.

Indrajit, the valiant son of Ra'vana, again came forward in his magic car to retrieve the ill fortune of the day, and, invisible himself, he created great havoc in the monkey ranks. But the physician Sushena revived all the wounded by the juice of certain herbs fresh gathered from the summit of a hill called Rishaba, and

a mountain called Gaṇḍhāmadana, both of which were brought over bodily by Hanumān to the battle-field, on his failing to discover the herbs which were wanted. The case was thus bitterly summed up by Rāvana and his counsellors: "All the Rākshases are slain and never revive, but the monkeys that are slain rise up again to renew the fight." The fact is, all the inhabitants of the Dandaka forest, which extended from near Allahabad to Cape Comorin, were in arms against the little island of Ceylon. The disparity in numbers was too great to be made up by valor; they closed the gates of Lanca' in despair!

Then Rāma commanded the monkey-chiefs to go into Lanca' and set fire to it, which was forthwith done. This brought out two nephews of Rāvana and his son Indrajit to renew the fight; but they came forth only to die. Rāvana came out next to avenge them, but was so sorely beset by Rāma that he was compelled to go back. He then besought Sukra, the preceptor of the Rakshases, to help him with his advice; and Sukra taught him certain *mantras* which, with a specified sacrifice, was to enable him to obtain weapons of fire that would make him invincible. But the spies of Rāma being on the alert, the monkeys, headed by Angada and Hanumān, broke open the palace-door and disturbed the rite, forcing Ravana to fly to the rescue of Mandodari who was laid hold of; and so no aid came out of Sukra's charm.

But Ravana was unsubdued. With or without fire-arms he was determined to die game; and he came out to the field and renewed his conflict with Rama, and for a long time fought on equal terms, victory inclining sometimes to one side and sometimes to the other. The fight was maintained without intermission for seven days and nights. The king of the demons bore a charmed life, for no sooner was one of his heads lopped off than another arose to replace it: till Rama got hold of a sacred arrow which Brahma had made in times past from the spirits of all the gods and which Rama had received as a present from Agastya; and this pierced Ravana to the heart, going out of his back, whereby the bulwark of Buddhism was prostrated.

There was unusual jubilee at the triumph of Rama, for the gods showered *parijata* flowers on him from heaven, the *gandharvas* struck up their musical instruments, and the *apsaras* danced. They all praised the son of Dasarath for having delivered them

from the oppressions of the Buddha king, and Rama stood on the plain, the observed of all observers, flushed with beauty and renown.

The restoration of Sita' to her lord and his triumphant return to Oude do not require any notice here. The age of the war has been approximately laid down at between B.C. 1800 and 1700. Apart from its fabulous decorations it has every right to be regarded as a real and historical event.

#### V.—THE ADVENTURES OF HERCULES, OR BALARAM & KRISHNA.

Approximate Date, B.C. 1500.

Hercules, says Diodorus, was born among the Indians, who, like the Greeks, armed him with a club and dressed him in a lion's hide. The learned are however not well agreed as to the particular Indian warrior who is to be identified with the hero of Thebes. Some consider Hercules and Balaram, or Rama the third, to be the same, and the general representations of both very much agree, Balaram being usually depicted with a club in one hand and a lion's skin thrown round the loins. The identity of names is greater with Krishna or Hari, the brother of Balaram; and generally the achievements of both Balaram and Krishna were akin to those of the Grecian warrior, partaking less of the character of great wars than of personal adventures undertaken against monsters, tyrants, and wild beasts. Jara'sandha, the ruler of Magadha, has also by some been put forward as the original Hercules; and others again have held Viswadhanwa in that light. With the last however, the analogy holds good only in this; that both he and Hercules were afflicted with a loathsome and excruciating disease of which they died, while with the third the accordance is, if possible, still less, since Jarasandha led a stationary life, as a great king with a fixed abode, while Hercules, like Balaram and Krishna, was constantly roaming about in search of adventures. We may regard Balaram and Krishna therefore, as jointly representing Hercules in India, their lives and actions being scarcely separable. As the Mahabharat says: "Wherever Krishna is there will be the hero Balaram, in strength equal to ten thousand elephants, resembling the summit of Kailasa, wearing a garland of wild flowers, and carrying a plough." The greatest achievements of Krishna were those interlaced with the history of the Pandavas, to which we shall separately refer. Apart from

them the two brothers, performed many deeds of valor in their wanderings, which may be here briefly noticed.

Ugrasena, the king of Mathoora, having been deposed by his son Kangsa, that latter assumed the character of a merciless tyrant and was both hated and feared. His father was a worshipper of Vishnu, while he himself paid homage to Siva, so that the struggle between them was virtually one of religions. The daughter of Ugrasena—according to some authorities his niece—was named Devaki, and was married to Vasudeva. Shortly after her marriage a voice came from heaven to Kangsa that a son of Devaki would destroy him. This decided his conduct towards the Jádavas, or the descendants of Jadu, whom he followed with particular animosity, making several attempts to destroy them. Balarám, the first son of Devaki, was rescued by being brought up as the child of Rohini, another wife of Vasudeva. Krishna, the second son, was saved by Vasudeva flying with him across the Jumna and placing him under the care of Nanda a cowherd, who, with his wife, Yasoda, brought him up as their own.

The pranks of the youthful prodigies need not be remembered. In one of them Krishna is described as obtaining a great victory on the banks of the Jumna over Kaliya Naga, or the black serpent which probably refers to one of the earliest wars of the Hindus with the Sakas or Scythians. The serpent was obstructing the passages of the river which Krishna had to go by. He therefore attacked him boldly, and, struggling hard with him, tore out his thousand heads and trampled him to death. Balaram was present by his side, but did not take part in the conflict. Shortly after, when Kangsa performed a sacrifice to Siva, both Balaram and Krishna went to Mathoora, to witness the games, and Krishna having bent or broken the bow of Siva which no one could lift up was watched with suspicion, whereupon the two brothers quarrelling with the warders fell upon them and killed them, and then made good their retreat notwithstanding all the endeavours of Kangsa to capture them. They made their appearance again in a wrestling match before the king, and again giving offence were ordered to be seized upon, when they slew all the wrestlers. Krishna signaling himself further by attacking and slaying Kangsa himself, after which old Ugrasena, released from confinement, was replaced on the throne.



Kangsa left two widows, both daughters of Jarasandha, and that large-armed warrior, collecting the enormous army, determined to revenge the death of his son-in-law. He held in alliance akin to subjection several princes only second to himself in fame, such as, Sisupala, king of Chedi, Bhagadatta, king of Kamroop, the kings of Banga and Pandra, and many others; and these were called together to give Krishna battle. He was also assisted by Kálá-Javana, the king of Ghazni, whom Willford identifies with Deucalion, or Deo-Kala-Javana, who, joined by the Sakas and other barbarians of the north, entered India. Mathoora was besieged eighteen times by Jarasandha, the fight on the last occasion being continued for three days, after which Krishna was obliged to fly, and took refuge with his family and followers in Dwarka, a strong place on the sea-coast; in Guzerat. This appears to have been the only great reverse that Krishna ever met with. Balaram was the first to rally and return to Brindabun; and after him Krishna also came back.

The greatest war of Krishna was that with Ka'la'-Javana, who fought fifteen bloody battles with him, and nearly overcame and subdued him, till he was obliged to have recourse to artifice and deceit. Returning from Dwarka', Krishna, presented himself before Ka'la'-Javana alone, upon which the barbarian, rising in great rage, attempted to seize him. Krishna fled and Ka'la'-Javana pursued him, till they came to a cave where slept a giant named Muchucunda, a son of Ma'ndha'ta', who had aided the gods in defeating the *daityas*. The gods out of gratitude had directed Muchucunda to ask a boon, and the fatigued warrior, having wished for a long sleep, had obtained it, with this warrant of security that whoever awakened him would be destroyed by the fire of his eye. Krishna, knowing the secret, boldly entered the cave and took his stand by the giant's head, when Ka'la'-Javana came in pursuing him and seeing a man asleep struck him to awaken him. Muchucunda opening his eyes a flame darted from it and reduced Kala-Javana to ashes, after which Krishna, gathering his forces, fell upon the Javanas and put them to the sword.

Another ally of Jarasandha was Gonerdha, the king of Cashmere. He and his army were attacked by Balaram on the banks of the Jumna, and entirely defeated and cut up, Gonerdha himself

being among the slain. His son, Damoodara, tried to avenge his death, but was also killed. Notwithstanding these successes however, neither Krishna nor his brother were able of themselves to subdue their principal opponent, Jarasandha, against whom they were obliged to enlist the assistance of the Pandavas. These latter were anxious to celebrate the *Rajanya* sacrifice, but were opposed in their wishes by Jarasandha, who regarded himself as the lord-paramount of India. Krishna took advantage of the disagreement, and offered to make common cause with the Pandavas against the king of Magadha, and, this being agreed to, Jarasandha was surprised in his capital, Ba'liputra or Pataliputra, while resting after the conquest of the Prachi, and being simultaneously attacked by all his enemies, was defeated. Some accounts say that he was killed in single combat by Bheem; others that he was split asunder by Balaram and Krishna.

Krishna and Balaram also fought with Bānasur, or Rajah Bān, who ruled over Anga, the country bordering on the Ganges, east of Behar, and the remains of whose place of residence are shown to this day near Purneah. The war arose from the rape of Oosha, the daughter of Banasur, by Oniroodha, the grandson of Krishna, whom the angry father captured and imprisoned. Krishna and Balaram came to rescue him, and three of Banasur's cities were taken by Balaram and destroyed; but the quarrel was eventually settled amicably, by the marriage of Oniroodha with Oosha.

Another great achievement of Krishna was the conquest of Sankhasoora, a sea-monster. The wife of Kasya, the spiritual guide of Krishna, complained to him that the ocean had swallowed up her children near the plain of Prabha'sa, or the western coast of Guzerat, and supplicated him to recover them. Krishna hastened to the shore, and was there informed by the sea-god that Sankha'soora, or Panchajanya, had carried away the children. The palace of this monster was a shell in the ocean—perhaps a poetical conceit for a little island—and his subjects were cannibals or demons, who roamed by night and plundered the flat country, from which they carried off men, women, and children. The inference is that they were pirates, who lived on the sea-shore and made frequent depredations inland for recruits and slaves. Krishna with an army of deities attacked and defeated them. He then pursued their chief through the sea, and after a prolonged conflict

in which the waters were violently agitated and the land overflowed; he drew out the monster from his shell, and slew him carrying off the shell as a memorial of his victory, and using it ever after in battle as a trumpet. Not yet finding the children of Kasya, the victor went straight down to Yampuri, or hell, where the sound of the conch alarmed Yama, who, making his prostration, at once gave up the children sought for, upon which they were restored by Krishna to their mother.

Among the other acts and adventures of the brother-heroes were a great battle fought by Krishna with the bear Jambavat, whose daughter, Jambavati, he took to wife; another battle fought with the king of horses dwelling in the woods of the Jumna; the destruction of a *dāruva* bearing the form of a bull; the striking of a bleak rock with Aaron's wand, by Balaram, in the forest of Virat, to produce water to assuage the thirst of Koonti; the conquest of Naraka, an *asoor*, and the demolition of his impregnable fortress, Pragjyotisha, which were achieved jointly; the destruction, in the same manner, of Sunaman, the second wicked son of Ugrasena, together with his whole army; and the slaughter of many *dasyas*, dragons, and *gandharvas*, both separately and together, at different times. In the war of the Kurus and Pandavas Balaram refused to take part, while Krishna proposed that one party should accept his army and the other himself only, upon which the Pandavas took him and the Kurus his army. Throughout the war Krishna was the soul of the Pandava party. The only occasion when Balaram interfered was when Bheem, by an unfair hit, smashed the thigh of Duryodhan, upon which Balaram indignantly pointed out that the rule of fighting with the mace did not allow any stroke below the waist, and threatened to slay all the Pandavas for the blow, and actually pursued and chased them from the field till Krishna interceded for them and mollified him.

Nothing that we have noticed in this chapter actually refers to any *great war*; but the adventures of Hercules in India are held to indicate a turning point of Indian history, and therefore deserve to be noted. The events were all contemporaneous with the war of the Mahabharat, some having occurred immediately before and some shortly after it.

## OLD AGE.

"My tastes do all me leave,  
My faucies all are fled,  
And tract of time begins to weave  
Grey hairs upon my head.

"My muse doth not delight  
Me as she did before ;  
My hand and pen are not in plight  
As they have been of yore.

"For reason me denies  
This youthly idle rhyme ;  
And day by day to me she cries,  
'Leave off these toys in time !

"The wrinkles on my brow,  
The furrows in my face,  
Say limping age will lodge him now  
Where youth must give him place.

"The harbinger of death  
To me I see him ride ;  
The cough, the cold, the gasping breath,  
Doth bid me to provide

"A pickaxe and a spade,  
Eke and a winding-sheet,  
A house of clay, for to be made  
For such a gues' most meet,

"Methinks I hear the clerk  
That knolls the careful knell;  
And bids me leave my woeful work  
Ere nature me compel.

"Thus must I youth give up,  
Whose badge I long did wear ;  
To them I yield the wanton cup  
Who better may it bear.

"And ye that bide behind,  
Have ye none other trust ;  
As ye of clay were cast by kind,  
So shall ye waste to dust."

VAUX.

THE  
NATIONAL MAGAZINE  
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*KING-EMPEROR EDWARD VII.*

That Queen-Empress Victoria was in the forefront of all the sovereigns of the world will be admitted by all. It is a trite remark that the sun never sets in the dominions that were owned by her. Apart, however, from the extent of her possessions, what truly made her great was the love she manifested on all occasions for her subjects. Was there a famine in any part of her empire? She was the first to wire to her local representatives her sympathy with the suffering population. Was it a fire or a flood, an earthquake or a landslip, in any portion of her dominions, that caused devastation and misery on a scale that attracted public attention? It was she who immediately put herself in communication with her officers there for reparation and relief. The sorrow evoked by her death was universal and real. She is mourned as people mourn for a beloved mother.

The people of India have many reasons to be particularly grateful to her memory. Of all sovereigns of the British dominions it was she who first took upon herself the direct rule of this great dependency. This great change was ushered with a proclamation breathing the deepest love for the people, containing pledges which a subject population could scarcely hope for from an alien rule, and enunciating principles of government which Rome herself in her most magnanimous moods could scarcely wish her Proconsuls to observe in the management of her conquered provinces. A few years before her death she had

surrounded herself with an establishment of Indian servants, and addressed herself seriously to acquire the *lingua franca* of India with a view to converse with the Indian princes without the aid of an interpreter.

Coming after such a ruler, King-Emperor Edward VII has certainly been placed in a situation of great difficulty. He is expected by all his subjects to imitate the virtues of his illustrious mother. He has come to the throne at an age when the passions of youth are sobered down. His popularity was very great when he was Prince of Wales. The social duties which had devolved upon the Queen-Empress were performed by him without a murmur. He had scarcely any rest. He had to live in an atmosphere of publicity. His minutest actions were recorded in the press and read with avidity by all. This could scarcely contribute to his happiness. The manner, however, in which he discharged those duties encourage the hope that as a Sovereign he will not fail. It is well known that the Queen-Empress was no ornamental figure-head in the administration of affairs. She had a voice and a potent voice in everything. Her ministers were not all-in-all. They had to submit to her dictation in many things. As the head of a constitutional monarchy, she was constantly an exemplary ruler. Without ever seeking to interpose her own will against that of the nation as manifested in their great assembly, she was able to mould their will to their own advantage in many directions when she thought they were in error. The secret history of her reign has not yet been written; but when it will be written, the share she had in the government of the British Empire will be properly understood. King Edward VII will certainly seek to follow in her footsteps. His chances of success are many. Chief amongst them is his own disposition and character, moulded as it has been by the experience of years. Endued with an intelligence that does not commonly fail to the lot of crowned heads, and a modesty that constitutes the brightest adornment of his character, he will certainly be able to guard against mistakes. He may lack the vigour of his nephew, the Emperor of Germany, who is always ready to assert his own will against that of old and experienced counsellors. He has not the grit to quarrel with the Marquis of Salisbury or Mr. Chamberlain like his nephew who, soon after his

accession, quarrelled with his Iron-Chancellor. But vigour and grit of this kind are rather defects than merits of the royal character. A constitutional Sovereign, even if gifted with them, should conceal rather than expose them by his acts. Then, again, England is not Germany. Although the English people have derived many of their institutions from the forests and free air of Germany, yet their ideas of political independence are undoubtedly more advanced than those which pass current among the Germanic peoples. It is difficult for an English Sovereign, however strong his personal character, to openly oppose his Prime Minister, or curb the freedom of debate in either house of Parliament, or of discussion in the public press. The English people will not submit to such domination. Vigour of personal character is a superfluous possession of royalty in England. Emperor William of Germany, placed on the English throne, will not be able to maintain himself there for a long time without risking his possession of it.

From King-Emperor Edward VII, India expects much. Although India has, for a long time, been considered as the brightest jewel in the British Crown, yet few Sovereigns of England had conceived the wish of knowing India by sight. Few first class statesmen ever manifested the inclination of touring, even in these days of globe-trotting, once through this greatest of Britain's dependencies in the East. Gladstone, or Lord Beaconsfield, would have viewed with alarm the project of an Indian tour during the recess. The Marquis of Salisbury or Mr. Chamberlain would regard such a suggestion in scarcely a different light. When, therefore, the second son of the Queen-Empress, the lamented Duke of Edinburgh, came to India, there occurred a burst of loyalty the like of which had never been witnessed before. The people of India could not realise the East India Company as a Corporation. With them the Company was an individual. Forms of speech encouraged and confirmed the idea. The Honourable Company Bahadur could not but be a grand person if not exactly identical with, at least very nearly related to, the Sovereign of the United Kingdom. The Honourable Company Bahadur never came to India. He was content with sending his representatives, the successive Governors-General. They came and went away, doing all things in the name of their



distant and invisible master. The Company Bahadur was believed to have died, and when Queen Victoria assumed the direct rule of the Indian Empire, she was regarded as his successor. Her personality was readily understood. But she too, like her long-lived predecessor, was invisible. The Viceroy could never evoke those feelings of loyalty which the Sovereign alone can. The loyalty of the people of India is based on their religion. The Sovereign is a compound made up of portions of the deities. He is Kuber for the wealth he commands. He is Surya for the beneficence he scatters. He is Yama for the justice he dispenses. He is Indra for the rod of chastisement he wields. He is directed to be worshipped with offerings of respect in almost all the religious rites enjoined in the scriptures. He is entitled to a sixth of the merits which the subject wins by his piety. It was a pity that the Queen-Empress never came to India. When, therefore, a real prince of the blood-royal, the second son of the Sovereign herself, came to this country, the loyalty that was evoked was spontaneous and universal. From one end of the realm to the other, there was one sentiment, *viz.*, love and reverence, that inspired the people. The reverence shown to the son was reverence shown to his august mother. The prince toured from province to province, from one great city to another. He was *seated* in a style unexampled before in the annals of the Empire. The prince was touched. His parting letter was translated into every dialect. It was read in every house with tears of joy and gratitude.

A few years after, when the visit of the Duke of Edinburgh was followed by that of the Prince of Wales, the heir-presumptive of the throne, the loyalty evoked was, if possible, more intense than before. King-Emperor Edward VII has seen his Indian subjects. To him they are a living people. He has seen their features, their cities and towns, their houses, their mode of living. He has witnessed the joy his presence and sight inspired in their hearts. To him a famine or a pestilence in India means devastation and misery endured by men who are not abstractions but real human beings like those he sees in the British Isles. The expectations, therefore, which his accession to the throne has raised in his Indian subjects, have more chances of realisation than if the succession had opened for another scion of royalty.

It may not be known to our readers that when he who is now Emperor of India was born, there were great rejoicings here. An account of those rejoicings appeared in a number of the old series of this journal. We have no doubt that that account will not fail to inspire interest at the present moment. We shall, therefore, without any apology, quote the greater portion of that account in this article.

"On the 21st February, 1842, during the latter days of the administration of Lord Auckland, a grand Durbar was held at the Government House to which, the principal members of the native communities of the different Presidencies, and the representatives of the native foreign courts, were invited. The Durbar was held in celebration of the birth of the Prince of Wales. The distinguished guests mustered strong and they invited the Rajah Sir Radhakant Deb Bahadoor to be their spokesman. The position, by universal consent, was justly due to the Rajah. He discharged the duties of that position to the complete satisfaction of his constituents. In addressing the Governor-General he spoke as follows:—

'MY LORD,—As this Durbar is held by your Lordship in honor of the birth of a prince and heir-apparent to the British throne, as well as that of your Lordship's approaching departure to England, we, Her Majesty's most dutiful and loyal native subjects privileged to attend the Durbar, as well as the Vakeels of the Foreign Courts, embrace this favourable opportunity to offer our most respectful and cordial congratulations on this auspicious and joyful occasion, and to return our most sincere thanks for the honorary dresses, jewels, &c., conferred upon us by your Lordship in honour of this happy event. The marks of favour will ever be gratefully remembered by us, and we shall constantly pray that Her Majesty, with Her Royal Consort, and the young Prince, may continue to enjoy long life, health, and happiness. At the same time we humbly take leave of your Lordship with the high sense of gratitude for the great many benefits which your Lordship has conferred upon us and upon our country, on various occasions, during your Lordship's mild, prudent, and impartial administration, and with our cordial wishes for your Lordship's and the Hon'ble Miss Eden's prosperous voyage, in health and safe return to your native land. I will not encroach upon your Lordship's valuable time longer with my imperfect expressions, but conclude, with our confident hope, that your Lordship will do us the honor to convey this our humble, respectful, and congratulatory address to the foot-stool of Her Majesty's throne.'

"We allow the above speech to stand for itself and will subjoin the reply.

LORD AUCKLAND replied :

'I have listened with much gratification to the speech of the RAJA RADHAKANT, and learnt from him that it is the wish of the gentlemen present that I should present an address from them to Her Majesty the Queen. I readily assure him and them, that, upon my return to England, it will be an object of pleasure to me, as it will be also my duty, to lay this address before Her Majesty. It cannot be but that the Queen of England should learn with high satisfaction that the Vakeels, the representatives of the Native Princes, her allies, and so respectable a portion of the native community of Calcutta, should have combined to give expression to their attachment to her person, and to offer their congratulations upon an event which at once confirms the domestic happiness of Her Majesty, and tends to perpetuate that line of Sovereigns under whom the British Empire has flourished, and to whom the happiness of India and the prosperity of its allied States have been objects of peculiar care and interest.

'I thank the Vakeels who are present, for the manner in which they have invariably performed their public duties, and I beg them to convey to the Princes whom they represent the pleasure and satisfaction which I have felt in the proceedings of this day.

'I thank also the RAJA RADHAKANT and the other gentlemen present, for the share which they have taken in these proceedings. I would likewise offer my acknowledgment to them for their kind wishes of a prosperous voyage and of happiness to myself and family.

'I shall bear with me from India a grateful and a pleasing recollection of the manner in which engagements have been preserved and relations of friendship maintained by our Indian allies, and of my public and private intercourse with the gentlemen present.'

"At the time the above ceremony took place there was but little prospect of the object of this demonstration visiting this country, and how happy would Rajah Sir Radhakant have felt, if his life had been spared to this day, to have personally received the Prince. In all loyal demonstrations, Rajah Sir Radhakant was always foremost. He never had any ulterior motive but always acted from genuine feelings. In commemoration of the recapture of Delhi in 1858, the relief of Lucknow, and the assumption of the empire of India by Her Majesty, the late Rajah gave a ball and supper, which are yet vivid in the memory of those who attended them and took part in them."

Although it has nothing to do with the festivities on the occasion of the royal birth, yet our European readers may desire to see an account of one of the grandest Balls of those days given by a native nobleman. The following description, taken from one of the dailies of the period, and which formed part of the article

in the *National Magazine* from which the above quotations have been made, will not be regarded uninteresting :

" Whilst upon this subject we may state, more particularly, what were the decorations of the ball-room. In their magnificence they will not readily be surpassed.

On the top of a flight of steps at the northern end of the hall, was a throne of gold having velvet cushions embroidered with gold and of Delhi workmanship—exceedingly beautiful. From the throne, which was surmounted with a crown and the royal standard of England, there fell to the floor another richly embroidered carpet of the same costly materials, and then a similar carpet with gold and silver embroidery was spread down the platform and the whole line of steps. Over the mass of these were placed the Flags of England, America, and France : opposite to them were those of England and Prussia, and over every doorway those of the several European nations in alliance with Great Britain. The room itself was beautifully lighted up, and, without the least taint of gaudiness, the entire arrangement was remarkable alike for its neatness and taste.

Outside, the illuminations were on a large scale. Over the entrance gate-way was a transparency—representing the royal Crown, and having, in its wide field, a shield directly under the Crown, with the letters V. R. and the motto, *Dieu et Mon Droit*, around it—this was nearly encircled by a large wreath. On the right of the shield were the feathers and motto of the Heir-apparent of England's monarchy : on the left, the Star of the Garter with the motto of that order. Under the whole was the word "WELCOME." Over the gate of exit was a very large Star of the Garter, made entirely of colored glass—over the remotest part of the family dwelling house the Crown of a similar character. When these were lighted up, they made a most magnificent display. Along the northern front of the dwelling house were placed the words "Floreat Oriens, Auspicio Regiæ Britannorum" and over the portico of the ball room the word "Lucknow," in front, with "Delhi" and "Cawnpore," on the western and eastern flanks. As the letters of these words were four feet high and lighted up most perfectly, the effect was very imposing :—au reste, the Baitakhana, Summer House, and Gardens were richly illuminated, and taken altogether, the complete thing appeared to give universal satisfaction.

The Band of H. M.'s 77th Regiment (through the kindness of Colonel Chichester) was in attendance, and the music was of the highest and most perfect order.

To say that the refreshments were supplied by Messrs. F. W. Browne and Co. is to declare that everything was first rate, meeting with unqualified approbation from every guest. Wines, *bomboneries*, (the Raja being an orthodox Hindu, no meats were furnished) were of the very best ;

there was not a single drawback. The attendants, under Mr. Hazlitt's directions, were active to please—and succeeded in pleasing. A stand up supper for 300 persons was furnished—though probably not more than 250 were present, owing to the holidays and absences from town under pre-engagements.

Well intended—the entertainment was well *met* by the company. Dancing was kept up with great spirit till one o'clock, and the only desideratum—an important one,—was more ladies to have participated in the festivity of the evening."

We desire to record here a particular incident of the visit to India of His Majesty the King-Emperor while he was Prince of Wales. A copy of the *National Magazine*, containing an account of the festivities at Calcutta on the occasion of his birth, was sent to His Royal Highness. Having read the account, His Royal Highness granted the gentleman who presides over the fortunes of this periodical, the privilege of kneeling to His Royal Highness. The Prince confessed to having been highly delighted by the description he had read of the festivities referred to, and thanked the Editor through His Private Secretary for having extracted it in his Journal from the newspapers of the day. More than two decades after, when His Royal Highness the lamented Prince Victor visited Calcutta and held a Durbar in Government House, the grand ceremony opened, in the language of the late Dr. Sambhu C. Mookerjee of *Reis and Rayet*, "with a compliment to the Press, for Babu Kali Prosono Dey of the *National Magazine* was selected for the honour of kneeling to the Prince." Yes, it was an honour which the recipient accepted with deep gratitude. He felt that it would never have been his but for the kindness which the Prince's Royal father had shown him on the occasion of *his* visit to India.

THE EDITOR.

*LETTER FROM PARIS.*

## SCIENCE.

The Museum of Natural History, which is situated in the Jardin des Plantes, of Paris, has just inaugurated a statue to Chevreul, in front of the house in which he resided so long, and in which he died at the age of 103, in April, 1889. The sculptor is M. Fagel, who has faithfully represented the features of the eminent centenarian, smiling with science. Though Chevreul was astonished at nothing, he not the less submitted everything to experiment. His life and scientific work make one. During the siege of Paris in 1870, he was to be found in his laboratory every day as usual, while the Prussian shells kept exploding round him. He kept writing scientific articles despite all, and when green houses were smashed up by the cannon, and tropical flowers dying from exposure, he used to prepare bouquets, and presented the latter as *souvenirs* to celebrated citizens. Chevreul called his museum "the Louvre of Science;" he might well do so, as all the illustrious natural philosophers worked therein; the results of their labours now figure in the galleries. When aged 83, Chevreul entered into an engagement to write the "History of Chemical Knowledge;" Volume I was devoted to Tubal Cain, and Volume III dealt with Confucius. The publisher, becoming alarmed at this, cancelled the contract. In 1803, when the famous chemist was only seventeen years of age, he began writing an encyclopedia of the medicinal plants in the Botanic Gardens. In his admirable work on "Fatty Matters," so full of method and precision, he demonstrated that they are all the products of the same elements, but of divers proportions, having a common base, that he called, glycerine. His work on the "Divining Rod and Table Turning," though not much remembered to-day, created a great noise some fifty odd years ago, and which revelations almost led the world into gigantic errors, through not observing facts properly; by means of his powerful logic, he contributed to bring the wandering human mind to the elements of thought, and

a consciousness of acts. In Chevreul, there was an absolute separation between the material facts which he decided by experiment, and the sentimental ideal world, where reason at once lost its points of support, its means, and its rights. Having made his studies in his native city—Angers—he came on to Paris in 1803; in 1824, he was appointed director of the Gobelins Manufactory, when he devoted his talent to colouring matters and dying processes; he then discovered the laws of the contrast of colours, and invented the Chromatic Circle, which is now universally recognised as being of so great a practical utility. It would be easy to describe Chevreul's character, by naming him, the precursor of organic chemistry. His work inspired Wurtz, Dumas, Berthelot, and other scientific savants.

Professor Henry, of the School of Forestry at Nancy, draws attention to the danger, that the mushroom *merulius-lacrymans*, causes to proprietors of forests as well as to builders of edifices. It is in Germany, Austria, Russia, and Lorraine that the scourge exists in its greatest severity. A few spores suffice to at once infect a forest or a house, when they will soon involve the ruin of both. In a *milieu* or surrounding favourable to its development, such as the humid and stagnant air of cellars, the parasitical *merulius* sends out its threads or filaments, from any white, soft, and fresh wood, from whence their nourishment is derived. Professor of Botany, M. Hartig, of Munich; that alkalis, such as potash, soda, and ammonia, facilitate the development of the germ, which explains why humus, urine, and ashes, also aid their vegetation. The germinative faculty can develop itself within twenty-four hours to eight days, and under certain conditions can endure several years. The filaments are developed inside the wood, carrying away all matters, necessary to the growth of the tree though the tannin and gum of the wood is not touched. When the *merulius* cannot find any more food in the wood, it dies, while the wood itself dries up, and finally drops into a dry rotten powder. The only remedy which M. Henry can suggest for the rapidly extending evil is, to employ the most dessicated wood in the construction of houses, and to secure the perfect ventilation of cellars. In the case of forests, avoid all connection with alkaline liquids.

The mahogany trade of Cuba cedes in nothing to that of Saint-Domingo; it is an exceptional wood, hence why some features for

its exploitation deserve to be pointed out. Mahogany exists in all parts of the island, towards the South especially, near Manzanillo. The price for felling a tree is 25 to 30 francs; the helps are paid 2 francs per tree additional, and 8 piastres more 1,000 superficial feet, for trimming the tree. The woodman employs a strong, short, and thick axe; but for trimming the tree, a large and thin axe, having a long handle, is used, so as to be able to reach the distant parts, as he strikes standing up on the tree. It is America that supplies the axes, and which are specially tempered. Generally, the very large trunks are divided into three sections, each three to four yards long; that does not render their transport any easier, although the lumber work is carried on near a water way; six or seven oxen are required to drag a section to the water, in order to be floated. The cost of transporting a block to the side of the ship, is three piastres per ton of 40 cubic feet.

The "Morille" is a species of mushroom of an aristocratic nature; its culture is attended with difficulty, according to Dr. Repin, assistant professor at the Pasteur Institute. He obtained pure *myceliums* and started the spores in glass tubes filled with earth, taking every precaution to cultivate them pure. He demonstrated, as is the general belief, that only the roots of certain trees could produce the fungus. But it took M. Repin 8 and 5 years to develop his experiments. He has since learned that beds formed of wood pulp intended for the manufacture of paper, are a very sure and profitable way of raising the delicacy, and in the shortest time.

Dr. A. Curcun, head of a mission in French Equatorial Africa, states, that the supply of ivory—the great attraction—for Europeans, is on the wane, so that whoever wishes to settle in the territory, must rely on agriculture, which presents all the inducements desirable for health and profit.

#### ART.

A monument has been erected to Rosa Bonheur at Fontainebleau near which she passed all her artistic life. It is somewhat more than a theatrical structure. The pedestal recalls that of a Roman or Grecian overgrown fountain, on the top of which stands the figure of a full grown ox—the animal which first made her famous. Underneath, on the front panel, is a bust of the artist, with her name below. The likeness is not very well done, and represents her



dressed as a *lady*, instead of in *male* attire, like Madame Dieulafoy of to-day, or in times gone by, of George Sand. A branch of palm stretches across the lower part of the pedestal, on which the ox keeps an Argus eye.

English artists do not take any deep interest in seeking subjects for pencil, pen, or brush, in France. There must be an exception of one person at least, Mr. Phil May; the Americans are close students of the nicest bits of French scenery, where social life, and natural surroundings so happily harmonize. The coast of Normandy is truly rich in all the advantages which a painter or sketcher could desire. Treport with its back ground of the forest of Eu, is always being visited,—“haunted,” as it were, by art students; it is middle-age and present time simultaneously. Further, it is a very cheap place to live in. If tired of drawing, relaxation can be found in fishing. You can go to the Casino, for a little fast life, or to the stones on the beech to see the laundry maids spreading out linen to dry, or at ebb tide, pass on, to notice how the stalwart fisherwomen catch shrimps; when the water permits, the return of the fishing luggers, and the carrying of the fish to the old market stalls, are full of lively and picturesque incidents. At bathing hour as the dippers file into the sea, they have to pass through a lane of lookers-on, animated with quizzing temperaments.

M. Albert Besnard's two paintings, “Autumn” and “Spring,” continue to draw. He is the favourite pupil of M. J. L. Bremond. The figures belong to the nude category. The difference in the vegetation of the two seasons, is well brought out. It allows of differences of *tonalité* to be well, and strikingly marked. The paintings are intended for panels, and Mr. Carnegie is said to admire them very much. Perhaps, they are wanting in linear rigour. But we can conceive decorations different from Luini and Botticelli. As Bremond is really French, his pupil follows. For any defect in lines, the skilful combination of colours will make amends.

Two pieces of sculpture deserve to be seen: “Cain;” where the palpitating savage violence of Cain, is contrasted with the candid innocence of Abel, instructively shaded by the apprehension of future danger; *Melancholie*, a the beautiful work of art, and appears composed of a tender dream. The Societe Nationale is the custodian of these sculptures.

FRED. CONNER.

*BENGAL IN THE MIDDLE OF THE LAST CENTURY.*

## IV.

In connection with the doings of the first band of Indians educated in the English language referred to in our last article, we should not omit the names of two gentlemen who played a prominent part in infusing a liberal spirit into these advanced Indians. We allude to Mr. H. L. V. De Rozio and Mr. George Thompson, M.P. The former was one of the teachers of the Hindu College. He encouraged the senior students of his time to open their minds to him. About the year 1829, he established a debating club called the Academic Association. The teachings of Mr. De Rozio and the discussions that took place in the club did much good to the members. The late Babu Peary Chand Mitra, in his Biographical Sketch of David Hare, thus wrote of him—"He used to impress upon his pupils the sacred duty of thinking for themselves—to be in no way influenced by any of the idols mentioned by Lord Beacon—to live and die for truth—to cultivate and practise all the virtues, shunning vice in every shape. He often read examples from ancient history of the love of justice, patriotism, philanthropy and abnegation, and the way in which he set forth the points stirred up the minds of his pupils." The latter was Mr. George Thompson, an ex-M.P. He was an active member of the London British India Society in the cause of the Indian people: and at the request of the late Babu Dwarkanath Tagore he came to India in his company in December 1842. The leading educated Indians of the time received him very cordially: and he, at their request, delivered several lectures which awakened political instincts in them. He gave sound advice to his Indian friends. On one occasion he said:—"All reformers should be possessed of good tempers and sound discretion and much of fortitude. In India, these are pre-eminently necessary. Fortitude, for your difficulties are very great: discretion, because an im-

prudent slip, at the beginning especially, would do more harm than all your intentions would do good : forbearance and charity, or else you will lose more by infirmity of temper, than you will gain by the strength of your arguments. \* \* \* Take it for granted that there is no desire to uphold or perpetuate existing evils ; but that their existence and countenance are rather owing to ignorance and a want of power to apply an effectual antidote. \* \* If you wish to be of wide or lasting service to your country, or to build up a pure reputation, abhor expediency : it is the favorite doctrine of bad men, and has been pleaded in behalf of every description of political delinquency."

Through the advocacy of this great man, the Bengal British India Society came into existence on the 20th of April, 1843. The objects of this Society were the collection and dissemination of information, relating to the actual condition of the people of British India, and the Laws, Institutions and Resources of the country, and the employment of such other means of a peaceable and lawful character, as may appear calculated to secure the welfare, extend the just rights and advance the interests of all classes of our fellow subjects.

The Society met every week, and Mr. Thomson delighted the audience with his lectures touching on the future prospects of India. But, soon after his departure to England on some important work, it began to decline. At a special meeting of the Society held on the 19th of December 1845, Babu Ram Gopal Ghosh was elected President of the Society. This gentleman tried his best to keep it up, but the opposition it met from some of the leading Anglo-Indians of the time led to its dissolution. Nevertheless, the seeds sown by Mr. Thompson germinated some time after, and the exertions of Babu Ram Gopal Ghosh and some other leading men of the time brought about the establishment of the British Indian Association, which, as the reader is aware, has done much good to our country.

Whilst the first band of the Indians educated in English instilled into their countrymen through the medium of the English language, the traits of character which made the English great, the noble work done by some other gentlemen by means of the vernacular of the country should not be lost sight of. We allude to Akshya Kumar Dutt, Eshwara Chandra Vidyasagara, Eshwara

Chandra Gupta, Devendranath Tagore and Dr. Rajendra Lala Mitra. Bengali prose owes its marked improvement chiefly to Akshya Kumar Dutt and Eshwara Chandra Vidyasagara. Akshya Kumar Dutt edited the *Tatwabodhini Patrika* for twelve years: and through this periodical he conferred immense benefit on his countrymen. In addition to articles on religion and morality, it published accounts of scientific discoveries, incidents connected with the animate and inanimate creation, exposition of philosophy, biographical notices and explanations from the Hindu Shastras. In fact, all that could sharpen the intellect of the people of Bengal and dispel the darkness of ignorance and corruption that prevailed at that time, found a place in this periodical. Most of these articles appeared afterwards in the shape of books with additions and alterations. These books are much valued. His "Religious Sects of the Hindus" is a voluminous work. Its introduction is in itself a volume of 388 pages. It is a history of Aryan philosophy, religion, manners and customs. It is replete with interesting matters. It exhibits the writer's great power of research.

Like Akshya Kumar Dutt, Eshwara Chandra Vidyasagara did much towards improving the Bengali language and raising the condition of the people. The books published by him stand as gems of Bengali literature. His works on the remarriage of widows and polygamy display an argumentative power which remains unsurpassed to this day.

Devendranath Tagore by his erudite and stirring sermons sought the religious advancement of his countrymen. His "Bráhma Dharma" with comments on the sayings of the Rishis of ancient India and books of sermons and lectures hold a high place in the literature of Bengal. It is a matter of pleasure that this venerable gentleman is still among us helping his countrymen with his sage advice.

Dr. Rajendra Lala Mitra, though well-known for his learned works in the English language, did much towards the improvement of the people through the Bengali language. The two magazines *Vividhārtha Sangraha* (বিবিধার্থ সংগ্রহ) and *Rahasya Sandarbha* (রহস্য সন্দর্ভ) edited by him contained matters of varied interest and were much valued by the people.

What Akshya Kumar, Vidyasagara, Devendranath, and

Rajendra Lala have done for Bengali prose, Eshwara Chandra Gupta has done for Bengali poetry. Through his exertions, Bengali poetry revived. His verses embraced a variety of subjects. He wrote on the objects of nature, the manners and customs of the people, the stirring incidents of the day, and on religious, moral and social subjects. His poems appeared in the *Sangha'd Prabha'kar* (সংবাদ প্রভাকর) a paper published by him. These were so much in request that it was not unusual to see men waiting at the Post Office in anxious expectation of early getting the *Prabhákar*. Eshwara Gupta encouraged the Bengali writers greatly. He took great pains in correcting the poetical contributions that were sent to him for publication. At the meeting held by him annually, he gave prizes to those who were pronounced good writers, and at the close of it, entertained the assembly with a feast. Babu Bankim Chander Chatterjee the great novelist of Bengal, passed his apprenticeship under this popular poet, and out of gratitude to him he edited two volumes of his poems with a life of the poet.

Next to the illustrious Ram Mohun Roy and some European philanthropists who flourished at the beginning of the century, the gentlemen mentioned above and others who co-operated with them did much towards the improvement of the condition of Bengal at the period under notice.

D. N. G.

### THE GREAT WARS OF INDIA.

#### VI.—THE WAR OF THE KURUS AND THE PANDAVAS.

Approximate Date, B.C. 1450.

The Maha'bharat gives details of the disunion between the Kurus and the Pa'ndavas, who were cousins by birth and rivals for the throne of Hastina'porē, a place which stood on the Ganges, about forty miles below Hurdwar. The common ancestor of the parties was Bha'rat, who laid the foundation of the great *raj* of Bha'ratbarsha, or, at all events, after whom India was so named. The twenty-fourth in descent from Bha'rat was Vichitravirya, who dying without issue, Vya'sa, his half-brother, raised up seed to him by his widows and a slave, namely, Dhritara'shtra, the blind, by one widow, Pa'ndu, the pale, (probably a leper) by another widow, and Vidura, who was without blemish, by the slave. Both Dhritara'shtra and Pandu were brought up by their uncle, Bhishma, who had himself renounced the right of succession and taken the vow of a Brahmacha'ri. The succession was also at first renounced by Dhritara'shtra on account of his blindness; and, Vidura being held to be disqualified on account of his base birth, Pa'ndu was raised to the throne. He preferred however, the life of a forester to that of a king, and to indulge his passion for hunting, retired to the woods on the southern slope of the Hima'laya's, upon which the blind Dhritara'shtra was, with the assistance of Bhishma as regent, obliged to assume the reins of Government. The sons of Dhritara'shtra were one hundred in number, of whom Duryodhon was the eldest. The progeny of Pa'ndu was less numerous, consisting of five sons only, who were poetically said to be begotten by the gods, namely, Yudhisthira by Dharma, Bhicem by Pavana, Arjun by Indra, and Nakula and Sahadeva by Aswini-Kuma'ra. The story was probably invented to cover some family disgrace; and, we read, that, on the death of Pa'ndu, the Kurus openly asserted the

illegitimacy of the Pa'ndavas before their assembled kin. But the priesthood and old Dhritara'shtra befriended them; and, after having been brought up together under the paternal care of Dhritara'shtra and the instruction of Drona, a Bra'hman, Yudhisthira, as the eldest son of the joint family, was installed as heir-apparent. The people afterwards went still further and invested him with the seal of royalty, holding that Dhritara'shtra by his blindness was not qualified to reign; and this led to the Pa'ndavas being exiled by the Kurus, upon which they travelled in disguise, first to Varanavata, then to Ekachakra, and eventually to Pancha'la, the Bheel country, then ruled over by Drupada, where Arjun won the hand of Draupadi, the daughter of the king, who became the wife of all the brothers in common.

Strengthened by this alliance the Pa'ndavas threw off their disguise, and the honor won by them induced Dhritara'shtra to recall them, and to settle all differences by dividing the kingdom between them and his own sons. The portion allotted to the Pandavas was called Khandavaprastha, within which they founded the city of Indraprastha, the ruins of which are shown to this day between modern Delhi and the Kcotub Minar. The good management of the Pa'ndavas soon made their new city more prosperous than Hastinapore, and this filled the Kurus with envy and hatred, which were heightened when Yudhisthira undertook to celebrate the *Rajsuya* sacrifice, and carried out his intent with the assistance of Krishna. This sacrifice implied an assertion of paramount sovereignty, and Duryodhon, the eldest son of Dhritara'shtra was therefore also anxious to perform it; but he was disqualified from doing so in the lifetime of his father, not being the head of his own family, and this greatly increased his jealousy. Still plotting for the downfall of the Pandavas, he now invited them to a gambling match, and the wisest of them, Yudhisthira, fell into the snare. Tacitus refers to the gambling habits of the ancient Germans. They are, if possible, still stronger among the Hindus. Yudhisthira first staked and lost the throne of Indraprastha, and then, to recover it, staked Draupadi, who was taken by the Kurus as a slave. Still unsatisfied he staked twelve years of personal liberty; and losing herene, wife, and liberty, became a wanderer, along with his brothers, in the wilderness skirting the distant ocean.

Their term of banishment ended, the Pa'ndavas came back and

demanded the restoration of their rights. To this Dhritara'shtra and Bhishma were agreeable; but Duryodhan indignantly rejected the claim, urging that the Pa'ndavas had lost everything in the game for good, and not for any stipulated period, and could not now reclaim what they had lost. There was nothing for it now but to fight the matter out, and for this purpose a large army was collected on either side, after which both parties repaired to the plain of Kuru-kshetra (Tannessur) and entrenched themselves, Bhishma being appointed commander-in-chief of the Kurus, and Dhristyadyumna, the brother of Draupadi, the commander-in-chief of the Pa'ndavas. The number of grand armies on the side of the Pa'ndavas was seven, and on the side of the Kurus eleven. The assistance of Krishna was claimed by both sides, upon which he offered himself to one party, stipulating that he would lay down his arms and abstain from fighting, and his army of one hundred million warriors to the other. The Pa'ndavas chose the chief, while the Kurus accepted his army. Similarly, Balaram's assistance was also applied for; but he positively refused to mix himself up in the strife in any way, and so they were obliged to go without him. The great generals on the side of the Pa'ndavas, besides themselves were Krishna, Drupada, Dhristyadyumna, Sikhandi, Virata, Satyaki, and Chekita'na; while those on the side of the Kurus were Bhishma, Karna, Salya, Kripa, Aswatha'ma, Drona, Somadatta, Vikarna, and Jayadratha. The war was, as all personal contests are, a war to the knife. There were eighteen days of combat, all of them distinguished by several single engagements, and by individual deeds of great prowess. "The father knew not his son, nor the disciple his preceptor," and the plains were strewn with heaps of the slain, amid the roar of heaven's artillery and the blaze of meteors which shot across the darkened sky. On the tenth day Bhishma was slain, after a terrible conflict with Arjun, upon which the command of the Kurus was taken up by Drona. This made Arjun retire from the contest, from an unwillingness to contend with Drona, which gave a momentary advantage to the Kurus, who distinguished themselves particularly under the lead of Karna and Aswatha'ma. On the fifteenth day however, the fortunes of the day were retrieved by Dhristyadyumna, who fought with and destroyed Drona, upon which the command-in-chief of the Kurus was conferred on



Karna, who renewed the fight. Karna was struck down by Bheem; but was rescued by Salva. This was followed by a general engagement, in which the Kurus were assisted by a fresh army of *Mlechhas* or barbarians. Then followed a personal combat between Bheem and Dushāsana, one of the brothers of Duryodhan, who had insulted Draupadi in slavery, for which Bheem had vowed to drink his blood and kill him, which vow was now accomplished. On the seventeenth day there was a great conflict between Karna and Arjun, in which Arjun was wounded and stunned; but, the wheel of Karna's car coming off, Karna was obliged to leap down, and this enabled Arjun to kill him with an arrow. The last general-in-chief of the Kurus was Salva, who had only one day's command, being slain by Yudhishthira. His first encounter was with Bheem, in which both fought with the mace and were equally matched. In his subsequent contest with Yudhishthira he fared worse from the commencement, and was at first aided and rescued by Aswathāma', but was eventually killed. At this juncture Salva, a leader of the *Mlechhas*, pressed hard on the Pa'ndavas, but was finally repelled and killed by Drishtadyumna, and, the Pa'ndavas rallying, the Kuru army was again broken. A temporary advantage was gained by them once more, from a shower of arrows being discharged by Sakuni; but the continual reverses that followed soon drove them almost entirely out of the field. A final charge made by Duryodhan was easily repelled, which led to a complete and general rout, upon which Duryodhan fled and concealed himself in a lake, while the only chiefs who remained on the field were Kripa, Aswathāma', and Kritavarma. Both the victors and the vanquished then made a search for the missing chief of the Kurus, who was at last discovered and pressed to return. But Duryodhan was so disheartened that he preferred to surrender the *raj* to the Pa'ndavas, and offered to retire to the desert. Yudhishthira, however, refused to accept the *raj* except by conquest; and, continuing to taunt Duryodhan, compelled him to come out. Duryodhan now agreed to fight singly with Bheem, and a tedious contest with clubs was carried on, till Bheem terminated it by striking a blow on Duryodhan's thigh, by which he was felled to the ground. The judges of the field declared this to be a felon stroke, as in club-fights no blow below the navel was allowed; but the quarrel was

terminated by Krishna proclaiming Yudhishthira to be the rightful king. 'Aswatha'ma', being determined to revenge the death of his father, Drona, now made a night attack on the Pa'ndava camp, and killed a large number of warriors in their sleep. He also killed the sons of Draupadi mistaking them for her husbands; and the news of these deaths revived Duryodhon for a moment, who complimented Aswatha'ma' by saying that not even Bhishma, Karna, or Drona had done such service to his cause as he had done. After this Duryodhon died, and the difference between the Kurus and the Pa'ndavas was finally closed.

The war having terminated in favor of the Pa'ndavas, the eldest of the brothers, Yudhishthira, was raised to the throne, and celebrated the *Aswamedha Yajna*, which established his sovereignty. But they were all dissatisfied with their life in India, and particularly with the result of the war, which had well-nigh exterminated the fifty-six tribes of Yadu; and Arjun, having seen the shade of Vya'sa, was advised by him to abandon all worldly concerns, an advice which was accepted by all the brothers, who placed Parikshit, the grandson of Arjun, on the throne, and tried to return to their Scythian home. They are described as having attempted the passes through Nepal, but are said to have died on the way, one after another, with the sole exception of Yudhishthira and his dog, who in living form went together to heaven—by which Scythia of course is meant. Yudhishthira, the wise and the just, is the Ulysses of the story, with a dash of uprightness and integrity in his character which did not belong to any of the Grecian heroes. Bhishma resembles Ajax, and Arjun may be likened to Achilles, though not equally thin-brained. The whole war refers apparently to one of the earliest Scythic inroads into India, of which the date has been approximately fixed at B.C. 1450 or 1400, in which, after having settled in Upper Hindustan, the barbarians fought out a blood war among themselves, in which they were all but annihilated. All the great chiefs of India of the day, from Afghanistan to Cape Comorin, are mentioned as having joined the conflict on one side or the other; so that, though the commotion was confined to the immediate neighbourhood of Hastina'pore, it directly affected the remotest confines of the peninsula.

## VII.—THE SCYTHIC INVASIONS.

## Dates.—Various.

The information available in regard to the Scythic invasions is too vague to be made use of. A fondness for establishing a new hypothesis has led several writers to exalt the importance of these inroads in very remote times ; but it does not appear that they were ever in reality anything better than the Mahratta raids of more recent eras, each a passing whirlwind of great fury that left no trace but of the devastations it made. These expeditions were however very frequent, and were probably so even before the date of the Mahābhārat. Wilford, in the *Asiatic Researches*, refers to one invasion in B.C. 2000, when Rajah Ba'hy, the king of India, was defeated by them, till his son Sa'gara repelled the invaders with his *agni-astam* or fire-arms. The best known of the invasions however was that of Oghuz Khan, the predecessor of Chingez, whose era has been supposed to be somewhere between B.C. 1800 and 1600, though some make it yet more ancient, and who is said to have first conquered Irak or Babylon, Azerbijan, and Armenia, and then turned his arms towards India, of which all the northern provinces, namely, Kabool, Ghazni, and Cashmere were subdued. The first two provinces were easily conquered ; but at Cashmere he was obstinately opposed by a king named Jagma, (assumed by those who give Oghuz Khan an older era than between B.C. 1800 and 1600, to be the same as Jamadagni, the father of Parāsura'm,) who fortified and defended all the mountain passes leading to the country, and thus retarded the progress of the enemy for one whole year. At the expiration of that period however, Oghuz Khan succeeded in defeating his opponent, and pursued his army with great slaughter. A great part of the inhabitants of Cashmere were also slaughtered, Jagma himself being of the number, after which Oghuz Khan retired to his own dominions.

The path being thus opened, the Scythians, whose sole object was plunder, repeated their inroads as often as they chose, devastating all the country of the Punjab ; nor is it impossible that they occasionally penetrated into the more southern and south-eastern provinces, which lay open to them and promised a rich booty. When Cyaxares, the Median king, defeated the Scythians under Madyes, a great portion of them dispersed precipitately and

endeavoured to secure settlements in the neighbouring regions, and some of these are supposed to have penetrated into the western and central districts of India. Kiun and Ay, or the sun and moon, the sons of Oghuz Khan, also succeeded in entering the country in the same direction, on the empire of the Moguls in Tartary being subverted by the Tartars; and, at a later date, the serpent or Takshak race forced their way still further inwards, as is implied by the word Na'ga, or serpent, occurring so frequently in the annals of Central India. It is believed that the Takshaks penetrated even into the Deccan, establishing their first settlement in it on the site still called Nagpore. But all this is mere surmise: we have no authentic accounts of their wars, or of the era in which they were waged.

#### VIII.—THE PERSIAN INVASIONS.

Dates.—Various.

Of the Persian invasions the first is said to have been led by Cyrus, who, Xenophon says, made the Indus the eastern boundary of his empire. The Persian writers go further and assert that Roostum, the general of Cyrus, carried on a war of long continuance in the heart of India, subdued the whole country, and dethroning the sovereign, raised another chosen by himself, who founded a new dynasty. The king of India appears, in this latter account, first as an ally of Afra'saib, the king of Tura'n and Tartary, against Cyrus, and is said to have been defeated along with Afra'saib at Kha'rism, on the banks of the Oxus. This victory having extended the dominions of Persia on the east as far as Siestan and Za'bulista'n, gave Roostum an immediate passage into the heart of India, which, it is asserted, was fully availed of. But, happily for the repose of India afterwards, the fury of Cambyses, the successor of Cyrus, was directed towards Ethiopia, Lybia, and Egypt; and so little concern was felt for India by the Persians that, by the time of Darius Hyastaspes, all the knowledge previously acquired by them in regard to it was entirely forgotten, which led to the exploration of the country about the Indus by Scylax before a fresh invasion of it was attempted.

The project of Darius was based on an envy of the maritime genius of the Grecians and of the great naval arrangements fitted out by them. He determined to construct a Persian navy of

equal strength, and, on its being formed, to test its efficiency he directed Scylax to sail with it down the Indus, ascertain the exact point where the river met the ocean, and then, coasting along the Persian and Arabian shore, enter the Red Sea and sail up to the point whence Necho, king of Egypt, had despatched his fleet to sail round Africa. This hazardous navigation was accomplished by Scylax, and the information furnished by him in respect to India emboldened Darius to invade that country, all the western provinces of which were conquered. But no details of the wars which must have been fought are known. Herodotus only says that India was one of the countries that paid tribute to Darius; and as the tribute is said to have amounted to nearly a third of the whole revenue of the rest of the Persian dominions, the inference is that a large part of India was conquered. The Persian historian, Mirkhond, asserts that Isfunder (Xerxes) the son of Darius, compelled all the princes bordering on the Indus to renounce idolatry and embrace the religion of Zerdosht; and as he is said to have marched southward so far as to reach the shore of Guzerat to see the Indian Ocean, his line of conquest would seem to have been pretty extensive.

After the times of Darius and Xerxes, a nominal supremacy over India was arrogated by the Persian kings, and the Persian historians assert that tribute was paid; but the Indians east of the Indus frequently mentioned to the followers of Alexander that they had never before been invaded from the west; and, putting this and that together, it would seem that even the conquest of Darius did not leave much permanent impression far beyond the Indus, while that of Xerxes was probably no better than a raid or marauding expedition that left no mark behind it. We read indeed that Indian troops served under both Xerxes and Darius Codomanus against the Greeks; but this does not necessarily imply the exercise of sovereign authority by the Persians in India, for it has been explained by Arrian that the Persians hired mercenaries from India to fight for them. This at least may be fairly assumed that, after the time of Darius, there was no great war with India from the direction of Persia, till we come to the invasion of Alexander the Great.

**SPEECHES BY LORD CURZON OF KEDLESTON,  
VICEROY AND GOVERNOR-GENERAL  
OF INDIA. (1898-1901).**

*Ille velut fidis arcana sodalibus olim  
Credebat libris, neque, si male cesserat, unquam  
Decurrens alio, neque si bene : quo flet, ut omnis  
Votiva pateat veluti descripta tabella  
Vita.....(Hor. Lib. II, Sat. I.)*

I propose to review some of the more important speeches of Lord Curzon, a volume of which, under the title given at the head of this article, was published a few months ago by Messrs. Thacker, Spink & Co. of Calcutta. Part I of the volume contains some of the speeches delivered by His Excellency in England after his nomination to his present office, Part II contains a collection of the principal speeches delivered by him after he landed in India and up to the beginning of the current year. To review Lord Curzon's speeches is, in a measure, to review his administration in India. This task is one of considerable delicacy, inasmuch as, according to His Excellency's own phraseology, an appreciation, which is neither overstrained nor uncritical in the case of an ex-Viceroy of India, may by some be thought to be officious, when applied to him, who at present holds the position of the first subject of the Crown in this country. Since, however, the publication of Lord Curzon's speeches has brought them before the bar of public opinion, it is permissible to examine and review them, as we should examine and review the published speeches of any other living Statesman, say Mr. Joseph Chamberlain.

Apart from other considerations, the literary merits of the volume of speeches before us should secure it a permanent place on the shelves of Indian libraries. Those qualities of eloquence, debating power and argument, which, as Lord Rosebury, presiding at the valedictory dinner given by old Etonians to Lord Curzon

and others, pointed out, had hardly been surpassed in the career of any man of his standing, are most conspicuous in the volume before us. It is true that here and there we come across a forced metaphor or an expression, which bears on it the impress of haste. For instance, in the very first speech in the volume before us we find the following passage.

"From his (Lord Rosebury's) lips we have all of us, on many occasions, imbibed the lessons of an Imperialism exalted but not arrogant....."

I venture to say that we *imbibe* nothing,—not even the lessons of a sane Imperialism—, from the *lips* of any one, be he Lord Rosebury or any one else. Again, in his great speech on the Countess of Dufferin's Fund delivered two years ago Lord Curzon speaks of medical science as "the only dissolvent which breaks down the barriers of caste without sacrilege." A *dissolvent*, I submit, is not used for breaking down *barriers*, whether they be of caste or erected for any other purpose. But these defects are small, and it would be hypercritical to dwell on them any longer.

Lord Curzon is endowed with the best gifts of a great speaker : enthusiasm, a rich vein of imagination, directness and definiteness of expression, an intellect various, versatile and flexible, and lastly the power of going straight to the heart of a question. It is true that as an orator he does not stand on the same plane with Gladstone or Bright, Lord Salisbury or Lord Rosebury. On the other hand we do not find in his speeches those irritating limitations and qualifications, those refinements and differentiations, which made the utterances of Mr. Gladstone, in his endeavours to be precise, so often cryptic. Nor do we come across in Lord Curzon's speeches the inflexible dogmatism and the middle-class philistinism of Mr. Bright. His Excellency equally avoids the cynical levity of Lord Salisbury, which so often drives his supporters to despair, and the parabolic vagueness of Lord Rosebury, which occasionally makes his speeches and writings unintelligible until the ex-Premier has annotated them in explanatory supplements. Lord Curzon on the other hand is always downright, always lucid in his speeches. He is a clear thinker, whether or not his knowledge of the subject under discussion is deep. He has an unequalled grip over his thought and with the skill of a master unfolds it to its uttermost filaments. When occasion re-

quires, he is picturesque. Take for instance the following extract from the speech at Trivandrum.

"Since I have been in India I have had a great desire to visit the State of Travancore. I have heard so much of its exuberant natural beauties, its old world simplicity and its Arcadian charm. Who would not be fascinated by such a spectacle? Here Nature has spent upon the land her richest bounties: the sun falls not by day, the rain falls in due season, drought is practically unknown, and an eternal summer gilds the scene. Where the land is capable of culture, there is no denser population: where it is occupied by jungle, or back-water, or lagoon, there is no more fairy landscape. Planted amid these idyllic scenes is a community that has retained longer than any other equally civilised part of the Indian continent its archaic mould; that embraces a larger Christian population than any other Native State; and that is ruled by a line of indigenous princes who are one in origin and principle with the people whom they govern. Well may a Viceroy of India find pleasure in turning hither his wandering footsteps, good reason has he for complimenting such a ruler and such a State."

A truly fascinating picture this of the State of Travancore, noble in its outlines, beautiful in its simplicity. There are occasions when Lord Curzon's eloquence attains a very high level, when he reminds us of great orators like Gladstone and Bright at their best. Take for instance the following extract from the speech delivered by His Excellency when he unveiled Lord Lansdowne's statue.

"The eyes of contemporaries are apt to be fascinated by the glare of the battlefield, and the sound that vibrates in all our ears is the music of victory. But when the shouting has died down and the dusts of controversy are laid, I suspect it will be found that, with a conscientious and purposeful tenacity that never wavered, and with a dignity that stooped neither to self-exculpation nor to reproach, the War Minister pursued his thankless path, and laid the foundation of these victories which our brave soldiers were destined to win."

I have been assured by some of those, who were privileged to hear the speech, that the echo of this noble passage still vibrates in their ears, and that, for a moment, even the most sceptical of



the audience were induced to believe that Lord Lansdowne was, really a great War Minister. The best speech, perhaps, from a literary point of view in the whole collection is that delivered by Lord Curzon before the Legislative Council immediately after the death of Victoria the Good. In this speech His Excellency touches "the tender spots of various quills." In simple language, that proceeds straight from the heart, he pours forth his own grief, gives expression to the sorrow of a nation in mourning, and indicates the magnitude of the loss sustained by the subjects of the good Queen. And then with a master touch he lifts us up from the depths of despair, and in a passage of singular beauty, which will probably live in literature, he proceeds to sum up the career of the late Queen. For the benefit of those, who may not have read it, I reproduce it here.

"And yet the occasion is not one for lamentation only. We may mingle a sense of pride and gratitude with our tears. For the Queen's life was extended far beyond the normal span. It had covered four-fifths of one century, and had crossed the threshold of another. Nature seemed for a while to have relaxed its inexorable laws in her favour, and in extreme old age, even to the end, she retained the freshness, the warmth of affections and the energy of youth. In her more than 80 years of life, she had represented, as no other living man or woman, the higher aspects of the spirit of the age. She had shared in its trials--indeed had borne more than her portion of them--had steadied its impulses, and had sympathised with its struggles and hopes. There was left to her no public or private duty undone, no glory unattained. It may be said of her that she turned Great Britain into a world wide Empire, with India as its corner stone. If a part of the result is to be attributed to the statesmen who met at her Council, and part also to the movement of those unseen forces, which are beyond human control, it yet remains true that her ministers were as often guided by her as she was by them, and that it was her personality and character, and the devotion which they excited, that gave to those forces the direction which they assumed. And so having summed up in her own career the aims and achievements of the nineteenth century, she has now, in the very hour of the dawn of its successor, been relieved of the burden, and has handed on the trust to others. The British Empire, and the entire world, may

count themselves fortunate if the new century produces any figure at all comparable with the central and shining figure of the old." Truly this was a noble speech, a worthy offering to the memory of the good Queen, who had just passed away.

I have endeavoured to show that, apart from other considerations, Lord Curzon's speeches may be perused with pleasure and profit on account of their high literary value. Here I have a suggestion to make. Why should not the "Collection" be used as a text book of the English language by the Universities of this country? The student will find in these speeches not only eloquence, closeness of reasoning, lucidity of thought, but also a refined taste, a style ornate yet simple and abounding wealth of well-chosen phrases. What the Indian student requires for the study of the English language is a modern book, written in a graceful and flowing style, free from those stilted involutions and amplifications, those long and parenthetical sentences, full of solemn pomp and turgid dignity, which so much disfigure the prose of the 17th and 18th centuries and even of the early Victorian era. We teach our students this prose and then laugh at them for making an exaggerated use of it. The volume of Lord Curzon's speeches is just the book that the Indian student should study in order to acquire the easy diction of a cultured gentleman.

Again the student of today will be a citizen of India to-morrow and, if he studies Lord Curzon's speeches, he will gradually understand how the administration of his country is carried on by a man of lofty ideals. For Lord Curzon is a ruler with ideals. "Surely it is better," said he to the people of Derbyshire just before he left England for India to take up his high appointment, "to have ideals and to fail to reach them than not to have ideals at all." What these ideals are His Excellency has told us on more occasions than one. That he has attained some of them we shall presently see. One of the noblest of them is to establish community of thought between the rulers and the ruled; to secure "the recognition by both parties of that fellow-feeling, which substitutes mutual respect for distrust, co-operation for antagonism, and kindness for social indifference." Among the methods adopted by Lord Curzon to attain this ideal two stand out prominently. In the first place he endeavours to take the public into his confidence by "explain-

ing what to the official mind seems simple enough, but to the outside public may appear obscure." Again, he studies public opinion. He has admitted that he is a diligent student of the Native papers. He knows that "official wisdom is not so transcendent as to be superior to the form of stimulus and guidance" afforded by the opinions of the public. Whatever people may say of Lord Curzon's policy in this matter or that, it is fully recognised that, before arriving at a decision on any subject of importance, he will make himself acquainted with all that is to be said about it, not merely by his Secretaries and his Secretariat Babus, but also by the general public. He has thus broken down the barriers, that lay, not so very long ago, between the bureaucratic mind, often arrogant, sometimes narrow, and the mind of the people, frequently ill-informed, not seldom prejudiced, always mistrustful of their rulers. Those bitter-flavoured times, when the official saw nothing but sedition in the unrest engendered by ignorance and superstition, and the man in the Indian street saw nothing but oppression in the measures born of precipitation and panic, are gone. As we shall presently see, Lord Curzon always takes a line of his own, but he always endeavours to enlist public opinion on his side. To do this he almost lays bare the recesses of his heart. The poet, mentioned in the passage quoted from Horace at the beginning of this article, used to confide his secrets to his books, as if they were his most faithful friends, and in prosperity or in adversity had recourse to no others, so that his whole life was exposed to the public view, as if it had been inscribed on a votive tablet. In the same manner Lord Curzon's ideals, thoughts, motives, and acts are set forth in his speeches, for the benefit and instruction of the public. You sometimes feel that His Excellency is thinking aloud. Hence those autobiographical touches, which enhance so much the charm of his speeches. For instance, we know that, when he was a schoolboy at Eton, a sense of the overwhelming importance of the East dawned upon his mind. We are told how this happened. We know also that Lord Curzon visited India for the first time in 1887, that he has spent much time in travelling on the frontier, that he has met most of the tribes and is acquainted with the principal chieftains along 1,000 miles of the frontier, from the Pamirs to

Quetta, that on one occasion he and Captain Younghusband entertained at dinner the Mehtar of Chitral, who was murdered by his brother. Lord Curzon has told us how he visited Amritsar and how he "took his place in the obscure crowd of pilgrims of all nationalities, who elbowed their way along the stone causeway that leads to the Holy Temple, the shrine and centre of the Sikh faith." We find also that Lord Curzon has been down coal mines both in England and in Tonking, that he has inspected oil wells and refineries on the shores of the Caspian, and examined tea plantations both in Ceylon and Japan. But the most interesting bit of autobiographical information, that Lord Curzon has vouchsafed to impart to the public, is contained in his speech at Derby. I think it will be best to reproduce his own words. "When I left the doors of Government House in Calcutta on the first and only occasion on which I have visited it in 1887, it made me feel that some day, if fate were propitious and I were held deserving of the task, I should like to exchange Kedleston in England for Kedleston in India."

High ambition is the last infirmity of noble minds, but it is an indication of supreme greatness to confess to a dream, which has been translated into actuality.

If Lord Curzon is a staunch believer in the agencies of suavity, conciliation and consideration, if he cultivates public opinion and endeavours to enlist it on his side, if he wears, so to speak, his official heart on the sleeve, he does not shrink from freely criticizing the utterances of public bodies and communities, when he thinks it necessary to challenge their statements. Occasionally he pursues the Socratic method and asks a few pertinent questions, and the deputations, that come to him to teach him his work, retire crestfallen and shorn of their dignity. Take, for instance, the reply given by His Excellency to the address presented by the Mahajan Sabha, Madras. Here was a body of men, who had been permitted to express their views with absolute freedom upon an immense range of topics of the most controversial kind and had used decidedly emphatic language in handling the questions dealt with by them. The Mahajan Sabha is an Association, whose membership does not extend beyond 200 and which does not require for its general meetings a quorum of more than 15. Yet the address professed "to give expression to the

views of the Indian public," and to speak with "the unanimous voice of the Indian public." Lord Curzon was very polite to the gentlemen of the Sabha, but His Excellency was also downright and emphatic. He expressed his readiness to accept the opinions of the Sabha as representative of certain and doubtless "most important elements in Hindu society in the Madras Presidency, rather than as a pronouncement from the entire Indian Continent." If the members of the Sabha are not impervious to the barbs of polished sarcasm, the next time they present an address to His Excellency, they will do well not to place themselves in the position of the tailors of Tooley Street. I need not say much about the reply given by the Viceroy in March 1900 to the address presented by a deputation of the so-called Imperial Anglo-Indian Association, since His Excellency's remarks on that occasion are fully known to the public. He asked a few questions, which it took the Association nearly 12 months to answer, although he subsequently invited them to expedite their reply. Take again the reply to the address of the Bengal National Chamber of Commerce. The worthy gentlemen, who presented the address, invited his attention to a number of subjects, which excited their interest, and which His Excellency said with great politeness should appeal to his. Having dealt with the subjects, which the deputation recommended for his consideration, Lord Curzon proceeded "to reciprocate the compliment by making some counter-observations." The counter-observations practically amounted to this question. "You in Bengal have vast natural resources and a teeming population endowed with receptive intelligence. What use have the people of this Province made of the gifts, bestowed on them by a kind Providence?" Then His Excellency proceeded to show by figures and facts, what little use had been made of these gifts in Bengal. Finally take the speech that the Viceroy delivered in reply to the address of the Tezpur planters, when he was touring among them. Lord Curzon had the courage of true statesmanship to tell them that the Jungli coolies, whose services they required, were elsewhere drawing higher wages than they (the planters) could afford and that you cannot provide labour for an industry below its market price.

It is generally admitted that our present Viceroy is a masterful

ruler. He is a masterful ruler, because he knows his own mind, which generally penetrates to the heart of a subject. The bureaucrats, who surround the Vice-regal throne, were at first aghast at the superabundant energy, the unconventional methods of work and what they were pleased to call "cocksureness of this new Napoleon of the East." They knew all about India, what did *he*, a new comer? But Lord Curzon did know things and showed that his knowledge was more extensive in many respects than that of his advisers. He could speak to them in the words of Ben Jonson.

"Is it a crime that I know that which others had not known yet but from me? or that I am the author of many things, which never would have come in thy thought but that I taught them?"

Lord Curzon could have also asked them a question, copying an immortal verse of Mr. Rudyard Kipling.

"What should they know of India who only India know?"

But whether they knew India or not, they soon learnt who had taken hold of the reins of Government, that his was a strong wrist and that he exercised that firm and powerful control, which is necessary to keep men straight, whether or not they live on the cerulean heights of Simla. Immediately that arch-enemy of all good work, RED-TAPEISM, was overthrown, killed and decently buried, and the trumpets of the worthy gentlemen, who had hitherto marched under the fiend's banner, sounded a peal of warlike glee at his discomfiture and defeat. To Lord Curzon was left the task of composing the funeral oration, which he duly performed on a festive occasion, when in the following ever-memorable words he exhorted the members of his Government and his Secretaries to be Statesmen and not writing machines merely.

"We are a Government who write much, but that is no reason why we should do nothing but write." (Here the gentlemen, who had done very little but write all their lives, laughed.) "Lord Wellesley remarked of the Secretaries of the Government of India that they combined the industry of clerks with the talents of Statesmen. Yes: but I should like to eliminate the clerk, and to exalt the statesman." (It is unnecessary to emphasise the fact that this sentiment was cheered by the gentlemen, whose horizon had hitherto been bounded by circumlocution.) "Non est

*scribendum sed gubernandum* is the motto that I should like to fix over the doors of every Government office. If the choice lies between settling a matter in six weeks or in six months, I would sooner take the six weeks ; if between six months and six years, I would prefer not to take the six years. I cannot see why dilatoriness should be regarded as an equal virtue with despatch, or why the Departments of Government should practice a different economy from that which prevails in the farmyard, and should sit contentedly on eggs that have long since been addled."

Lord Curzon may say with some satisfaction to himself and much justice that few of *his* eggs have been addled. What he has undertaken he has performed or he has paved the way towards performance of it. It is true that on one or two occasions his eagerness to carry into execution measures, which in his opinion affected the vital interests of India, has precipitated him into serious blunder. For instance, his Sugar Duties Act, which was intended to do so much for the agricultural industry of India, has done little or nothing to help it. Prices of sugar have risen ; but the countervailing duties have not, in the opinion of the Director General of Statistics, who ought to know, had the effect of preventing importations from the bounty-giving countries. The fact is that in this case Lord Curzon has not shown his usual acumen, penetration and insight. If he had examined the question with the wisdom, which is born of patience, he would have seen that his own arguments in his great speech on the Sugar Duties Bill were mutually destructive. Lord Curzon has overlooked the fact that only a very small percentage of agriculturists are producers of sugar, that the vast majority of agriculturists as well as non-agriculturists purchase their sugar and that he has imposed a tax on a necessity of life. Lord Curzon is not so much to blame in this case as his Council, for his advisers were either ignorant or were too timid to urge their views. I would be content to charge them with ignorance but for the fact that only a few months before the Sugar Duties Bill became law—certainly not more than twelve months before—they had supported Lord Elgin in his opposition to the imposition of countervailing duties. Well may the novelist say, "Ready concession of minor points is a part of the grace of life."

If Lord Curzon has committed a serious blunder in the matter

of the Sugar Duties Act, he has been wonderfully successful in almost every other undertaking of his. His frontier policy is his own and has been acclaimed on all sides as a model of prudent statesmanship. His famine policy, sympathetic yet strong, has already borne good fruit. His Punjab Land Alienation Act has put new life in the agriculturists of the Province of the Five Rivers. Lord Curzon does not believe in overloading the statute-books. But his vitalising influence is felt everywhere. It is to him, not to the Government of India, that suitors appeal for redress, it is on him they throw the burden of investigating their grievances, it is he whom men approach in trial and tribulation. "For unto whomsoever much is given, of him shall be much required, and to whom men have committed much of him they will ask the more." Lord Curzon knows that he will never be able to satisfy everybody. Disappointed men will say that he promises more than he performs. There are men, who fail to recognise his two supreme virtues of courage and sympathy. There are others, who credit him with histrionic arts and a desire to play to the gallery. Doubtless, Lord Curzon will survive these remarks. It is not from the irresponsible chatter of cliques and clubs that a ruler learns the lessons of Statesmanship.

That Lord Curzon has learnt the highest lessons of Statesmanship there can be no doubt about. If he has done much for India, India has done much for him. Responsibility has exalted him from a "superior" person to a Statesman of the first rank. He has put aside the shibboleths of the party man and has learnt to examine problems with the detached mind of a great ruler. Take for instance the following passage from his second speech on the Punjab Land Alienation Bill.

"It has been said that social customs and institutions cannot be changed by arbitrary dispositions, either of law or executive authority; that they should be allowed to work out their own salvation; and that, in the process of what is described as evolution, but is in reality only blind and irresponsible abnegation of control, the desired reform will some day come. With me this argument carries no weight; for it is the argument, both of the optimist, in so far as it cheerily but thoughtlessly assumes that things, if left to themselves, will come right in the end, which I may observe in nine cases out of ten is not the case; and of the



pessimist, in so far as it contends that Governments ought not to attempt to solve problems, because their solution is hard; while it is in direct violation of historical facts. If successive British Governments had contentedly accepted the proposition that social and agrarian evils are not to be rectified by legislation, where, I wonder, would the boasted advance of the 19th century have been? &c." One wonders what Mr. George Curzon would have said to these utterances if made by any other person seven years ago, when the great Conservative party were beating the big drum of "freedom of contract." One wonders what his chief would even now say to these utterances, specially in connection with Lord Peel's report.

I have said that India has done much for Lord Curzon, inasmuch as he has been raised to the first rank of Statesmen. What his future career will be after he leaves India it is difficult to say. But if one may venture to prophesy, Lord Curzon will be PRIME-MINISTER of England within the next seven years. Not as leader of the Conservative party, for what has he in common with the Salisbury's, the Long's, the Ritchie's, the Londonderry's and the Balfour's of Burleigh of the party? Not again as leader of the Liberal party, because it is impossible for him to act together with the Campbell-Bannerman's, the Reid's and the Bryce's of that party. But as leader of a new party, which is bound to emerge from the welter of the present day, a party whose motto will be "progress" and whose watchword will be "sane Imperialism." Of this party Lord Curzon will be leader. Fate has been exceptionally kind to him, for, while England thinks of all her public men with despair, to him alone she turns with hope. His present exalted position has not only saved him from participation in the blunders and the ineptitude, which have made the strongest Government of the generation a by-word among the nations, but proved his capacity as leader of men.

SCRUTATOR.

*ALFRED READ BECHER.*

## (AN APPRECIATION.)

The space of natural life allotted to Man, numbers according to the Palmist, three-score years and ten ; but officially, a man in India dies at the age of fifty-five. Whether he be fit or unfit for longer service, whether mentally well or mentally diseased, the machinery of Government kills him on his fifty-sixth birth-day, and from that day his official existence is no longer recognizable.

So he dies, and is buried beneath the voluminous writings of twenty or thirty years of hard work, and under the heavy weight of the fulfilment of his own responsibilities and power. In special cases, the government erects a monument to his official career, in the grant of a knight-hood or the companionship of some exalted or eminent order. If he be a great man—great in the highest sense of that mis-used word—they who worked with him and they who worked under him, and they who knew him, weave garlands of kindly thoughts and memories to place on his official tomb. Today we bring our own small tribute of praise and recollection, to the memory of one such great man.

Alfred Read Becher was born in August 1846 and after a distinguished career in school and college, passed out as a Stanley Engineer and joined the Public Works Department of the Government of India in November 1868. From the very commencement he took a keen interest in his profession, spending three years of his college-time in acquiring practical engineering experience in England, the better to fit him for his work in India. Having landed in India he lost no time in getting to work and in three successive years, he passed his professional, colloquial and lower standard examinations. His first stations were in the Punjab and here, in connection with one of the great canals of that province he labored hard and made his worth felt. Government were not slow to recognise the merits of the young Engineer ; twice was he placed in charge of subdivisions, once in 1869, having been then

only a few months in the country, and again in 1872. In three years, he won his promotion from Assistant Engineer 3rd grade to Assistant Engineer 1st grade.

In 1873 he was confronted by one of the gravest crises in his official career. In the April of that year an opportunity offered itself to him of exchanging the executive branch of the P. W. D. for its accounts branch ; and after much consideration, he accepted the exchange.

Consider his position : He was at the time quite a young man ; his college career had been devoted to engineering ; he had had 3 years' practical experience in England, and some 4 or 5 years' practical working in India ; he had passed all his professional examinations, he had gained rapid promotion, his prospects seemed particularly bright in the career he had originally chosen. Yet he put aside all these things, he gave up all these apparently golden advantages, and chose to enter a totally different career, one in which he had yet his first lessons to learn. That his choice was a wise one, beneficial not only to himself but also to the government he served, is a striking example—all the more striking from being shewn so early—of that soundness of judgement and clearness of foresight, which he displayed throughout his official life ; that he was the very first Stanley Engineer to make such a choice, emphasizes those characteristics still more markedly.

He lost nothing by his entry into the accounts branch ; his promotion was as rapid as it had been amongst the Engineers. In those days the officers of the Accounts Branch were known as "Controllers" and "Assistant" and "Deputy Controllers" : a much better designation, we venture to think, than the present ugly and unintelligible "Examiner of Accounts."

We hear of the young Deputy in the Punjab, then at Bombay, again at Hyderabad, in Oudh, in Rajputana, and finally in Mysore. By that time (1880) Mr. Becher was a full blown Examiner.

In 1881 his services were lent to the Mysore State, and he was placed, in addition to his current duties, at the head of the Mysore State Railway, as its manager ; so meritorious were his services deemed by the Mysore State, that on his return to government service, they publicly offered him their thanks.

In 1886 he was posted to Calcutta, and in the following year he entered the Secretariat as Deputy Accountant General. He

remained attached to the office of the Accountant General from that year, with just a couple of breaks, right up to 1895, in the December of which year he was appointed Accountant-General and Deputy Secretary to the Government of India thus attaining to the highest rank and post open to him in his department.

For five years he reigned at the head of the Accounts Branch of the Public Works Department performing his onerous duties with a quiet ability, a judgement and a foresight, which excited great respect and admiration ; so that when at the end of those five years, he retired on the 1st August this year, his retirement was deplored and regretted by all his superiors and co-workers.

Such briefly was the official career of Alfred Read Becher who rose from the first to the last step in the ladder of success by the strength of his own abilities. But nothing we have hitherto said gives an idea of the personal charm and tact and magnetism of the man himself. Only those who had personal dealings with him can say how prominent and great were these characteristics. No matter what moving anxieties pressed themselves at the moment, he would put them aside to meet the appeals or grievances of his visitor; no matter how importunate, how ridiculous, how impossible the visitor grew, there was always a courteous or a kindly answer awaiting him. Mr. Becher's time was always fully occupied he worked early and late, his duties were many and heavy but no letter written to him ever lay unreplyed to.

As head of the accounts branch, seventy or eighty gazetted officers and some hundreds of accountants looked up to him to redress real or imaginary wrongs, begged of him, promotion or transfers or patronage : it says much for him, that dealings with so many men, of so many temperaments, of so many characters, he made numerous friends and no enemies.

Outside his office, he was popular and much sought after. He was always the *burra Sahib*, but people recognised the distinction more by his urbanity and condescension than by his pride. A very charming and accomplished wife made him as great a success socially as he was officially and in the great state functions at Simla and Calcutta as well as at the nicest and coziest gatherings of the season, Mr. and Mrs. Becher were prominent figures.

And so we take official leave of Alfred Read Becher. We con-

gratulate the government that his services are not to be immediately lost to them. As already announced in the public prints, he is to be associated with Mr. Robertson, the railway expert, in the enquiry into the system of railway management in India which is to take place this winter. No better men for such an enquiry could have been selected.

One word more, and we have done. It is with peculiar pleasure that we announce to his many friends being the first journal in India to do so, that when the Honor's List is published next year one of the names entered there will be that of Alfred Read Becher.

THE EDITOR.

*HUMANITY.*

Humanity longs for peace and progress. War retards it. Christianity like Buddhism, is a religion of love and peace. But not so its followers, they often fight for territorial annexation and aggrandisement. The chief potentates of Christendom without pondering upon what ought to be the rule of humanity declares war with their neighbours at the least pretext. This violent passion for independence, rather license, breeds socialism at the end.

Rules of Ethics governing human duties are a good deal neglected in modern times. Love of human kind and due respect for their rights are rarely taken into account in political dealings. 'Do unto others as you would have others do unto you,' the elementary principle of morality is never cared for by a body politic. Sacrifice and renunciation are almost unknown to the nations. They judge by their own standard of moral Rectitude. But motives create the man. Motives precede actions, which form the whole sphere of human deeds—virtuous or sinful. Life is a string of self-consciousness past and present. Our present sins form a chief factor of future conduct. The only deterrent to the sin is remorse and condemnation of the community. Why should we atone for our past errors when we are of the present? Because the future is made of the past and the present. Nothing shall prevent repeating an error until you submit to sincere repentance. No amount of sovereign surveillance could amend society. So long as human passions remain in the present state, sins must grow, and Satan's sorrows shall never be at an end, as rightly hinted at by the novelist.

Sacrifice is the healthy condition of man. To ameliorate his conduct he must repent for his past wrong doings—otherwise he cannot desist from sinful thoughts.

"Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

Again, "sin is like a whirlwind that throws dust into men's eyes." "No man ever arrived suddenly at the summit of vice."

It is evident without repentance and sacrifice, pursuit of benevolence and public good is a wild-goose-chase.

Some assert that none has a right to expect benevolence of others for he has no claim to become a burden to the community. But are not unequal distribution of wealth, its narrow channel of currency and its preference of the aristocracy and the rich, found in all nations and countries?

The progress of humanity if depending upon love and charity becomes more stable. But the wickedness of the world makes it less possible. The avidity for self-aggrandisement in the garb of *pro bono publico* is not benevolence, and it cannot enlarge the heart, or improve the soul. The works of self-seekers therefore make little progress towards the general weal. Moralists often denounce a vice from the platform, but do they not shrink to illustrate it by their conduct? A reformer should love duty for its own sake, his work must be above selfishness. To do something effectively it must not be achieved for self-aggrandisement. Pure unselfishly benevolent deeds are possible in men actuated by love alone. Satisfaction and self-gratification in works that bring no present advantage are possible in him who has realised the brotherhood of mankind. He has no separate existence, his self is merged in the community. Such a reformer is one with his fellow beings. Examples teach better than precepts. Force is but a feeble instrument for preventing active and progressive people from doing wrong on the ground of self-aggrandisement. The two years' war in South Africa proves it to demonstration.

Rule families, people and nations with love, the world must needs move in the same principle. Love shall be the basis of international as also of national laws. It is truly said, "A man must first govern himself ere he be fit to govern a family; and his family ere he be fit to bear the Government in the Common-wealth. For without love no Government can stop sedition." The surest way to prevent sedition is to take away the matter of them. For if the fuel be there, no knowing whence the spark may come. Love raises and breeds gratitude in the recipient, and gratitude transforms itself into agreeable servitude. God rules the universe by love. There is nothing that God has not judged good for us, that He has not given us the means to accomplish, both in the natural and the moral world,

A. K. G.

## REVIEWS.

*Madhu'ra Milana, a comedy, by Sailendra Nath Sircar, M.A., and Rasamaya' La'ha', published by the Sahitya Sebaka Samiti, 32/7, Beadon Street.*

In delineating some of the characters of the piece the authors apparently had a reminiscence of Shakespeare's "Twelfth Night" and "Taming of the Shrew." Aided by the inspiration they have received from the immortal poet—they have very successfully worked it up into a new and homogeneous whole, at once admirable and enchanting. The book will be appreciated by many readers.

*Sakher Julpa'n by Sailendra Nath Sircar, M.A., published by the Sahitya Sebaka Samiti.*

This is an amusing comedy in 3 acts which will prove a delightful reading during leisure hours. It will be appreciated by the theatre-going public of the present day if put on the boards of any of our public theatres.

*Daiva Jnan, by Avinash Chandra Gangopadhyaya, published by Dina Bandhu Bhattacharjya, 70, Harrison Road, Calcutta.*

*To be had at 43, 1 Harrison Road.*

This interesting little book embodies in an orderly manner the experience of "augurs and understood relations" of past ages. The price has been fixed very low to suit all purses. The interpretation of mysterious signs that occur every day before our eyes and from which we may, according to the author, get an insight into the future, has been very lucidly put by the compiler.



*Swapna Tatwa, by the above author, being a short treatise on dreams according to the Hindu Sastras. To be had at 43/1 Harrison Road.*

The author has briefly discussed the nature and causes of dreams and their effect on the future of the dreamers. The true interpretation of dreams has been given in the alphabetical order, and no pains have been spared to make the book easily intelligible. Believers in occult science will find the book interesting.

*Ju'thika by Kally Charan Mitra, published by Guru Dass Chatterjee and printed at the Hara Sundara Steam Machine Press.*

The book is neatly printed, well got up, and bound in cloth. It is a beautiful collection of little stories, mostly tragical. The language is plain and allegorical, characterised by deep pathos and pervaded by a tone of morality throughout. The piece "Lala'ta Likhana" or "the scribblings of fate" is heart-rending and vividly depicts the picture of a famine-stricken family of 1897. The last piece is an excellent literal translation of "IN A FAR OFF WORLD."

*Lipi Sangraha, or a Collection of Letters, by the late Burga Prasad Mitra, compiled by Benode Behary Mitra, M.A., B.L., of the Provincial Civil Service.*

The letters were written during the earlier years of the nineteenth century and show that, even before the days of Vidyasagar and Akshaya Kumar Dutt, educated Bengalis had a command over their vernacular and could write in a style at once dignified and graceful. Though the language is not modernized by the compiler, the meaning is easily intelligible. A high moral tone pervades all the letters. The book may very aptly form a course of moral reader for the edification and instruction of our young men.

*Sankhanidhi Panjika', a Bengali almanac, published by  
Lalit Mohun Sankhanidhi from Dacca.*

This little publication contains informations on a variety of subjects necessary to the public in general, besides serving the purposes of an almanac. The publisher has discovered several useful medicines which have been tried in numerous cases and found efficacious. The book is thus of use to many.

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*The Calcutta Journal of Medicine May, 1901, edited by Mohendra  
Lal Sircar, C.I.E., M.D., D.L. Printed and published by  
P. Sircar. Anglo-Sanskrit Press, 51, Sankaritola Lane.*

This valuable periodical contains among other interesting articles a short one on "Hahnemann's doctrine of Sycosis illustrated by Dr. Younan, M. B., C. M., Edin. He very ably puts before the public a typical case of a chronic disorder treated by him as an illustration which serves to prove "Hahnemann's doctrine of Sycosis." We need not expatiate on the ingenuity, skill and carefulness of the Dr. or the patience or perseverance of the patient who was determined to give Homœopathy a trial—though only after all other methods failed and there was no choice on his part as to the treatment of his malady. Would that Homœopathy always received such an acceptance by willing and confiding patients !

The Dr. always proceeds to prove the doctrine of Psora in a similar way from his own personal experience as he "owes his health and happiness to judicious use of his antipsoric remedies." We have great pleasure to congratulate Dr. Younan on the brilliant results achieved by him regarding the proofs of Hahnemann's doctrines and we hope he will carry on his labours for a time if not for the benefit of the profession he is in, at least for the sacred memory of his great Master.

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THE  
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NEW SERIES

NO. 9.—SEPTEMBER, 1901.

SCIENCE.

[ MATURATION OF CHEESE ]

The maturation of cheese is the result of the functions of inferior organisms, bacteria, leren, and must. Milk curdled in condition of absolute shelter from the action of exterior germs, will never form a delicate cheese. When in a culture of germs, one finds therein a multitude of other germs, it will be found that at a certain moment one species of bacteria will develop more rapidly than the rest. That is collected by itself, passed through a series of successive sourings until a pure micro-organic culture is obtained. That was the manner in which Pasteur proceeded till he obtained pure leren of beer, and divers pathogenic or fermentative organisms. Now when the fermentation of caseine is better known, one will be able to proceed on surer scientific lines. The manufacture of Roquefort cheese fully illustrates these remarks. It is prepared from sheep's milk in Aveyron. Cow's milk is employed for making that variety of cheese in other countries. The ripening of Roquefort is effected in cold and humid cellars. Next a "must" special is to be secured, for it is upon that agent the blue marbling of the cheese depends. That must is called *penicillium glaucum*. Now the preparation of the latter forms a special industry and is the product of mouldy bread. Place the soft part of two loaves, that have been baked with

equal parts of wheaten and barley flours. At the end of four or six weeks the bread will have become perfectly green: it is next cut into slices, and crushed in a mill. The powder is dried and screened, and is ready for being sown in the curd. At the bottom of a mould is placed a layer of the powder, then alternately layers of curd and powder. The sourings of the latter are destined to ensure the predominance of the *penicillium* over the other organism, in which the favourable temperature of the cellar helps. The maturation ought to be conducted in an atmosphere as confined as possible to keep away all other bacteria. To assist in obtaining this end is the object sought for by piling moulded cheeses one upon the other and hushing their surface at the same time. On the other hand, it is necessary to allow the air to penetrate into the body of the cheese, either by means of a pin, or by a special machine. At the end of thirty or forty days, the cheese will have acquired the diffused blue of the must. Dr. Duclaux analysed Roquefort cheese, and found among less important matters that it contained 35 per cent. of fat and 20 of caseine. Care must be observed to have the *penicillium* well put in the cellar, and not to allow any other organism to supplant it. In that case it would be impossible to make Roquefort cheese.

#### [ INSECTS AFTER DECAPITATION.]

M. Canestrini has devoted himself to the task of discovering, what are the actions of insects after decapitation: do they at all resemble the facts as revealed in the case of animals? He gathered a great many insects, removed the heads, sometimes with scissors, sometimes with a lancet. In the case of many insects the operation was facile; in others, not so. M. Canestrini noted, that while it was easy to recognize the movements of the head and separated body, that became very difficult in a short time afterwards, varying with the species of insect. When all movement had ceased in the two parts of the insect, he resorted to artificial means to excite them. He pricked with pins, pinched them, pressed them and rolled them in tobacco leaves. The coleopteres, when decapitated,

rolled immediately on their back; the pyrrhocours rested upon their legs; while the crickets remained in [that position till after death. Ants and bees remain completely immobile after decapitation; it is not till a long time after that grave amputation that they appear to feel it. The lepidopteres and dipteres suffer beheading with the most grand indifference. Butterflies will fly about for 18 days, after losing their heads, and field crickets, 13 days. It was observed, that the duration of the movements of the head is less than those of the body. In both varieties, sensation is very acute till the last instant of life. A cricket, if touched lightly at the extremity of its limb, or any other part of its body, will raise itself immediately and will attempt to jump. The liquid that flows from the decapitated parts of crickets and grasshoppers, is in no way connected with the duration of their sensibility.

#### SUFFOCATION OF INSECTS BY DROWNING.

M. Devaux has made some experiments on the suffocation of insects by drowning. He placed an ant in water to drown. It at once displayed nervous movements, doubled up its body in two, so that its abdomen came in contact with the mandibles. It doubled up three to five times during a very short period, as if completely drowned and then remained absolutely in rest. Removed from the water, and placed on a little blotting paper, the insect slowly revived and in the space of five or ten minutes completely revived. Some of them did so after 24 hours of rest. In the case of aquatic insects that have to come to the surface of the water to respire, if prevented from coming up, their resistance to asphyxia is less than in the case of ants.

#### ELECTRIC LIGHT BATH

Dr. Kellog continues to attest to the benefits a bath of electric light can secure for people suffering from rheumatism. The individual is placed, in a case; the inside is lined with polished metal, 60 incandescent lamps are distributed along the metal, and the eyes of the patient are shielded with

black glasses. The action of the reflection induces profuse perspiration and contributes sensibly to the amelioration of the ailment. Schiff has utilized the Röntgen rays, by allowing them to play upon diseased—caused by parasites—skin. The rays will induce fall of the hair. But the curative employment of the electric rays requires great prudence. Dr. Gabriel urges young medical men to study well the healing virtues of electricity.

## A R T.

### PICTURE SHOW

There was an exceptional curiosity in the Salon, or Picture show, this May. It was held for the first time in the new palace in the Avenue des Champs Élysées. Thirty rooms are stocked with contemporary artistic treasures. Benjamin Constant's contributions attract most attention: "Queen Alexandra," and "Pope Leon XIII." The former is very much discussed; her ever-greenness, her gracefulness, and pleasing, quiet manners, are accepted. Her toilette is the point of discussion: her dog collar of pearls, and her coiffure, divide admirers. The portrait of His Holiness, taken as he reclined in the Vatican Garden, is not considered as one of the happiest efforts of Constant. The Pope wears a Pontifical hat instead of a skull cap, but there is nothing of majesty, of intellectual greatness, expressed by his features. The effect produced rather suggests the possessor of a large stock of self-satisfaction and self confidence. In Bonnat's "President Loubet," the artist has had no small task to delineate a most difficult character; it being so complex, so contradictory, and yet prepossessing from its simplicity, latent resolution, and courage. Loubet is, in fact, several men rolled into one. Henner sends, of course, one picture—an Italian lady full of statue-like gracefulness, and as a contrast with his colouring, red hair—Venus had hair of a similar shade. Jerome having wandered into Egypt, in search of subjects, contributes the "Two Colossi" in the plains of Thebes, during an inundation of the Nile. It is a picture to see. Herpignies treats us to one of his unrivalled landscapes,—an "Autumn Morning,"—full of sad

reflections, calling up the approaching winter, but evoking also a succeeding spring. Chartron's "Cardinal Richelieu Criticised," is commendable by its careful drawing. "Tristesse du Phuron" of Lecomte de Nony, and "La Terrasse du Grand Troanon," belong to the anecdotal class of pictures: they are well brushed and fully express their ideas. With Bouguereau we have all the ideal: with his paintings, even to beggars, all must be related to angels. But his subjects have a sedative effect amidst the hard facts of the world. That is why we enjoy his "Amour Voltigeant sur les Eaux." Smart society is taken care of in Hebert's excellent painting of a Society belle, pretty dark eyes, rosy lips, and faultless neck and shoulders. The green velvet dress suits well. Of Guillonet's "Fete Dieu in the Seville Cathedral," sketched last year, it is at least very curious. It has for subject King David's Dancing before the Ark. The boys who join in serving the mass in their coloured dresses, play the castinet. The congregation is silent, absorbed in devotion. A priest celebrates mass, and the Cathedral is a wonderful combination of lights.

The visitor should not neglect to view the re-arranged gallery of the museum of Luxemburg. Many improvements have been introduced and some art novelties added. There is an excellent reduced copy of Bartholdi's statue of "Liberty enlightening the World," and also of his "Lion of Belfort," and Rodius's master-piece—the "Age of Brass"—has been placed in the gallery. In another room is his marble "Baiser." Cuzins's *Douceur* in bronze, was presented to the museum the day after his death, by his widow. Carolus Duran, Henner and Detaille send pictures. In a separate room are the bequests of Meissonier and Rosa Bonheur. Great praise is due to the director, M. Benidite, for his energy and taste, for his zeal and industry in the work he has succeeded to accomplish.

F. C.



## NAPOLÉON BONAPARTE VINDICATED.

Napoleon Bonaparte has been declaimed as a monster of cruelty, a devastator of European states, and a monster in his behaviour towards inferiors. He has been described by English historians as a veritable scourge of humanity and, no doubt, the people who derive their inspiration of that great personage from them are, to a great extent, convinced of the truth of what these historians have taught them. If we go deep into the subject and study the character of that great man impartially, we are sure to change our opinion so far as his virtues or good qualities are concerned. Frailties there are, of course, in every human character, but these were fewer than the virtues which adorned the character of the greatest man of the 18th century. English historians have generally sacrificed *truth* at the altar of party spirit, and enmity, and though they have tried to paint the character of this great hero in the darkest colours possible, yet there are historians whose works would more than compensate for the loss which his fame has suffered at the hands of foreign writers. Amongst historians Alison may be most safely replied upon; and then comes Thiers. There are many American historians who have, as a matter of fact, gone beyond the proper limits in delineating the true character of Napoleon.

English historians say that Napoleon was the cause of the terrible wars which broke out at the end of the eighteenth century and lingered till the end of the 1st quarter of the nineteenth. A man who is totally ignorant of the history of the times will say so, but an acute and a thorough reader of European history will never say so. Napoleon, immediately after he was proclaimed first consul, wrote letters to the various kings of the European states in a truly noble and submissive tone to put an end

✦

to the blood-thirsty war which had then been raging. But the powers did not listen to the letter of the First Consul of France which runs thus:—To England—"must the war, Sire, which for the last eight years has devastated four quarters of the world, be eternal? Are there no means of coming to an understanding? How can two of the most enlightened nations of Europe stronger already and more powerful than the safety of their independence requires, sacrifice to ideas of vainglory, the well-being of commerce, internal prosperity and the peace of families? How is it they do not feel peace to be the first of necessities as the first of glories?" Who can deny that Napoleon was a true lover of peace and that he was simply compelled to prolong the war? Unluckily for humanity, the powers did not pay any heed to his words. The sense of duty which Napoleon had and which preponderated over his other feelings is a sufficient justification for the wars which he carried on in Europe. In a tone similar to that in which he wrote to the sovereign of England, he wrote to the King of Germany, but in vain. These two powers remained silent and indifferent to the words of that great hero. If they had acted according to the solicitations and intentions of Napoleon, Europe would not have been devastated, the powers would not have lost their empires, and not a single drop of precious human blood would have been shed. Napoleon was not anxious to extend territories in Europe. He had the intention of planting certain colonies of France just as England had done, and thereby add to the material prosperity of the inhabitants of his ever-dear France. This would be evident if we simply look at the speech which Napoleon delivered in the presence of his army in the campaign of 1805 which proved to be the most glorious of all his campaigns. In the course of that speech Napoleon said:—"I want nothing on the continent. It is ships' colonies that I desire." This was his language at the moment of victory and yet he is called the desolator of Europe. At whose door is the charge to be laid for the terrible campaigns which shook the empires of the

European sovereigns to their very foundations, and for the terrible bloodshed at Austerlitz? Surely, Bonaparte is not to be blamed for all this. Neither was France responsible for them. We find in Alison, the best authority on the subject, the following:—"In coolly reviewing the circumstances under which this contest was renewed, *it is impossible to deny* that the British Government manifested a feverish anxiety to come to a rupture, and that so far as the two countries were concerned, they were the aggressors."

Indeed, Napoleon was a lover of power, a lover of war but not for its own sake; but he was a lover of truth, a lover of justice, and a lover of bravery. Alas, these traits are not to be discerned in the characters of the Generals who fought on behalf of the European states against Napoleon. On another point, Napoleon has been to a great extent censured as vastly low and misdirected by his mad ambition. This is on account of the Egyptian war. The cabinets of Europe did their best to lower Napoleon in the eyes of the world as extremely ambitious and carrying out his plans at the expense of France and her soldiers. But Napoleon stood too high to give a reply to their charges or even to listen to them. It is not, of course, unknown to us that Napoleon was simply prosecuting what England had been doing for years and years back. He knew fully well that the East was a land of enterprises and, therefore, he wanted to make Egypt as one of the bases of his operations, the chief intention being to check the progress of England in India. The period when Napoleon has been described by English historians as extremely oppressive in his behaviour marks also the era of oppression by England over Ireland. Ireland received the worst treatment possible for one civilized country to inflict upon another, and still English historians did not hesitate in passing such censures on Napoleon and his operations. Napoleon's conduct is, on the whole, thoroughly defensible; an intelligent historian will not fail to pronounce a verdict very different from that pronounced by English historians in general. The fierce battle of Marengo was fought and Napoleon reconquered Italy and

chased the defeated Austrians over the Danube. Now Austria was ready to agree to an armistice in order to recover from the disasters that it had suffered. Who is responsible for the death of the innumerable soldiers that died on the field of Marengo? None, but the British Government which refused to agree to a proposal of peace in order to fight 'for the philanthropic purpose of giving security to Governments.' The genius and ability of Napoleon had compelled the European states to regard the First Consul of France with respect and also, to some extent, with sympathy; it was only England who by her imperious demands had excited and engaged all the Northern Powers of Europe against him. That Napoleon was all along fond of peace and not of continuous war is evident from the fact that after he had secured peace he turned his attention towards the development of the internal resources of France and her commerce. Those historians who have condemned Napoleon on various grounds cannot possibly defend the conduct of England towards France. The conduct of England was wholly unpardonable as would appear from the violation of the treaty which England had signed in favor of France and in which it was expressly stipulated that France should evacuate Naples, Tarento, and the Roman states, and that England should evacuate Egypt and Malta. Napoleon fulfilled the terms of the treaty within two months, but ten months had already elapsed and England did not seem inclined to carry out the stipulations of that solemn treaty. Even on account of this, Napoleon did not do anything in the way of punishing England for the violation of the treaty. Only when he heard that England would not carry out those stipulations, he became exceedingly angry and M. Talleyrand was rather thunder-struck. This was the behaviour of the country whose historians did not feel ashamed to condemn Napoleon for faithlessness, despotism, ambition, madness, and what not. Napoleon always planned his future projects with mathematical precision, and any violation of the details of his scheme seemed to him to be violation of reason and justice. The most wonderful feature in his character was his singular foresight and courage. He did

not depend on any single man other than his ownself in the chalking out of the most complicated plans that puzzled the kings and eminent statesmen of his age. The self-confidence which always marked his character is to any other man nothing but madness. He maintained this self-confidence all along, and it made his career sublime and great. Whenever any obstacle would stand in the way of carrying out some cherished plan of his, he would never change his plan but always try by dint of his ability and untiring energy to overcome it. But alas! these good qualities could not save him from fall. To the last day of his life he chafed with anger and desire of revenge just as a fierce lion does when caged by less powerful beings than itself.

R. MITTER.

## ROBERT BELCHAMBERS.

IN the number for September 1900 we published an article reviewing Mr. Belchambers' exceptionally long and brilliant service, rendered in various capacities in the High Court of Judicature at Calcutta, and which, on his retirement, obtained high commendation from the Press generally, as well as recognition from the legal profession and from the Government. In that article we referred to a "Note with reference to the trial of Nundo Coomar in 1775," which was prepared by Mr. Belchambers for Sir James Fitz-James Stephen in 1885 and we said that, "with Mr. Belchambers' permission, we intended reproducing this valuable note in an early number of the *National Magazine*." This we will now proceed to do, prefaced by the following reference to the note at p. 32 volume 2, of Sir James Stephen's book entitled *The story of Nuncoomar and the impeachment of Sir Elijah Impey*, "I must here acknowledge a great obligation to Mr. Belchambers, who is the Registrar of the High Court, and was the Registrar of the Supreme Court, having thus held the same office for at least twenty-five years—a rare instance in Indian administration. Mr. Belchambers, who is probably better acquainted than any living man with all the matters connected with the Court of which he is the chief executive officer, has carefully examined for me the records of the Court, and favoured me with a most careful and elaborate note on them which is my authority for much of what follows."

The note is divided into three parts, and has three headings which were furnished by Sir James Stephen in the form of questions.

(1) As to how far the Supreme Courts introduced English Penal Statutes into the Presidency Towns.

It was by the Charter 13th, Geo. 1, 1726, 'that all the

common and statute law at that time extant in England was first introduced into the Indian Presidencies.' Clarke's Rules and Orders (1829), Preface IV.

In a case against James Fowke and others for conspiracy, which was tried in the late Supreme Court of this Presidency, before the Full Bench of Judges, in 1775, the question was raised whether either the common law, or the statute law, of England was applicable to this country. Nothing further appears, except that the case went to, and was disposed of by the verdict of, the jury. See the last page of this note.

In a case\* tried in 1786 before three Judges, in which a Native was indicted, under 2 Geo. II, C. 25, 2,† for stealing a bill of exchange, and was found guilty and sentenced to imprisonment,—

Chambers J. was of opinion that the statute did not extend to Bengal.

Hyde J. was of opinion that it did not extend to Bengal.

Jones, J. was in doubt but agreed that the trial should proceed.

It was not till 1794 that it was held in a case‡ in which a Native was indicted for having assaulted a female child under ten years of age and having feloniously known her carnally *against the form of the statute*, that the statute did not extend to this country, with the result that the accused was discharged.

It appears from the editor's note at the foot of that case|| that the effect of that decision was to settle the question only so far as it related to Natives, and not generally. But so far as it did settle the question, the result was that, previous to 9 Geo. 4, C. 74, in cases subject to the jurisdiction of the Supreme Court, to which the English penal statutes were inapplicable, there was no law that could be applied, except the common law as it prevailed in England in 1726.

The following unreported cases have been selected from numerous similar cases :—

\* R. V. Callipersano Ghose, December 23, 1786, Morton, 356.

† This statute was passed in 1729.

‡ R. V. Chundi Churn Bose, July 18th, 1794, Morton 357, Chambers Hyde and Dunkin J J.

|| Ib.

1793. Chrishnamani.—Larceny. Let her be burnt in the  
• hand and imprisoned for three months with hard  
labour.
1795. Sheik Mahomed.—Manslaughter. Let him be burnt  
in the hand and imprisoned for one year.
1795. Francis Rosa and others.—Burglary. Death. \*
1795. Rogonath Kumar.—Grand Larceny. Let him be  
burnt in the hand and imprisoned with hard  
labour until 24th July, 1797, and then let him pay  
a fine of one rupee to the King.
1795. Gungaram Mitter and Cungali. Assault with intent  
to kill. Let them and each of them be im-  
prisoned for one year, and let them give security  
in 500 sicca rupees each for their good behaviour  
for three years, and let them be further imprisoned  
until they shall have given such security.
1795. Sorup Poddar, Mohun Singh, Muttris, Gungaram,  
and Ramjoy.—Conspiracy to make and utter false  
coin. Let them and each of them be imprisoned  
in the common gaol until 4th January next, and  
on that day let them be taken to the Lal  
Bazar and there placed upon the pillory for two  
hours, and let them be again imprisoned in the  
said gaol until 18th January next, and on that  
day let them be taken to the south end of  
Burra Bazar and whipt from thence to the north  
end, and back again, and let them and each and  
every of them be imprisoned in the said gaol  
until the 18th January 1797, and on that day let  
them be again taken to the Burra Bazar and  
whipt, and then let them be carried back to  
the said gaol and there imprisoned until 19th  
January 1797, and on that day let such of them  
as shall not by the sentence of this Court be  
further imprisoned for other convictions pay a  
fine of one sicca rupee each to the King and  
give security in the sum of Rs. 2,000 each for his  
good behaviour for two years, and let them be



further imprisoned until they shall have given such security.

1796. Parbutty Raur.—Receiving stolen goods. Let her be imprisoned in the common gaol until 8th August instant, and on that day let her be taken to the Burra Bazar and whipt, and then let her be discharged on paying a fine of one rupee to the King.
1796. Hingun, *alias* Seeboo.—Petty Larceny. The like sentence.
1796. Pehled Buckett, *alias* Attaram Buckett.—Perjury. Let him be imprisoned for six months and then pay a fine of one rupee to the King.
1796. Meer Golam Ali—Robbery. Death.
1799. Soomuttra.—Prejury.—Let her be imprisoned in the common gaol until Friday next the 13th of this instant December; and on that day let her be taken to the Lal Bazar and there placed in and upon the pillory for one hour, and then let her be again imprisoned in the said gaol until the 14th day of December instant, and on that day let her be taken to the Police office and whipt from thence to the house of Mr. Willoughby Leigh's in the Bow Bazar and back again, and let her be then imprisoned in the house of correction until Monday the 13th day of January 1800, and on that day let her be again taken to the Police office and again whipt, and let her then be carried back to the house of correction and kept to hard labor until Thursday the 13th February next, and let her be again taken to the Police office and again whipt, and let her then be carried back to the said house of correction and there kept to hard labor for two years.
1800. Berjoo Mohun Dutt.—Stealing in a dwelling-house above the value of 40 shillings. Death.
1800. Hurry Paul, Persaud Paul and Ramjoy Choityan.—Highway Robbery. Death.
1800. Shisno Persaud Sreemany.—Forgery. Let him be taken to the Lal Bazar and there placed in and upon

- pillory for one hour, and let him be imprisoned in  
• the house of correction for two years with hard labor.

As the record of this case of forgery, which was tried in 1800, is not forthcoming, the information given with respect to it was obtained from the Calendar for that year, and is all that can be obtained.

As the result of an exhaustive search, fragments of the Court Minute-books for 1769, 1770, 1771, 1772 and 1789, and the Calendars, for some of the sessions held between 1782 and 1798—all worm-eaten and tattered—have been found. Looking through these, I have obtained the following particulars in relation to a case of forgery which was tried on the 16th of January 1789, before Sir Robert Chambers, Mr. J. Hyde and Sir William Jones.

Matirus Shabin.—For forging of a bond and publishing a forged bond knowing it to be forged. Found guilty of publishing. *Sentence*.—Let him pay to Dustague Petrusse, the party aggrieved, the sum of 128 sicca rupees being double the costs and damages by her expended and sustained by reason of the forged bond for the publishing of which he has been convicted, and let him be committed into the custody of the Sheriff of Calcutta in execution until payment of the said sum of 128 sicca rupees, and let him on Monday, the 16th day of February next, be carried to Lal Bazar where the four roads meet and there placed in and upon the pillory for the space of one hour between the hours of eleven in the forenoon and two in the afternoon, and let one of his ears be then and there cut off, and let him be imprisoned without bail or mainprize for the space of one year to be computed from this day.

When the old Supreme Court house was about to be dismantled, preparatory to the erection on its site of the present Court house, and it became necessary to remove the records of the Court to another building, the criminal records suffered very much. They were, in fact, treated as waste paper, and what now remains of those records were rescued from destruction by myself. I mention this as a reason why no case of forgery has been found between

1775 and 1789. It seems improbable that there should have been no such case during an interval of 14 years.

The authority which eventually led the Indian Courts to refuse to apply the English statutes which had been enacted since the granting of the Charter of George I, and in which their extension to India was not specially declared, after having applied them for so many years, is to be found in Calvin's case, Clarke's Rules and Rules and Orders I, Preface VI.

Chief Justice East in his evidence before the House of Lords in 1830 observes upon this subject—"The period at which the general statute law stops in regard to this presidency, is that of the constitution of the Mayor's Court at Calcutta, when those who established that construction said, upon the doctrine of Calvin's case, that the British law was then first given to this, as to a British Colony, and that as such it could not be included in any subsequent statute unless specially named," Smoult and Ryan's Rules and Orders, Preface V.

The doctrine in Calvin's case is that the laws of a conquered country, except in so far as they are contrary to the Christian religion or natural morality, remain in force until changed by competent authority.\* The rule which was established upon that doctrine was that, as there had been no general extension of British Law into India after the institution of the Mayor's Court in 1726, this presidency could not be included in any subsequent statute unless specially named. The practical result was that the statute law which prevailed in England in 1726, and the statute law afterwards enacted and expressly extended to India, formed the law applicable to all persons over, whom the Supreme Court had jurisdiction, that is, to European British subjects who resided within the Court's *general* jurisdiction, and to Natives who were, in law, inhabitants of Calcutta, Clarke's Rules and Orders, Preface VII. See charge of Ryan, J., to the Jury, Smoult and Ryan, App. XXXIV.

Referring to Calvin's case, Chief Justice East has stated "that the rule of law in this case is merely technical,

that its application is doubtful, and that it is difficult to imagine that the result which has been produced could have been foreseen or intended," Clarke's Rules and Orders, Preface VI.

In his charge to the Grand Jury in 1829, Chief Justice Ryan observed—"From a construction which former Judges of the Court have put upon the Act of the 13th of Geo. III and the Kings's Charter, it has been considered that the inhabitants of Calcutta are not entitled to the benefit of the statute law of England to a later period than the 13th of Geo. I, unless expressly named in statutes passed since that time. From this construction of the Charter, founded on technical rules of law, it has followed that many important and salutary acts relating to the administration of criminal justice passed in England and since that period, have been held not to apply to this country," Smoult and Ryan App. XXXIV.

The precise time when that construction was put upon the Charter is not mentioned, either by Chief Justice East or Chief Justice Ryan. The Judges were evidently slow to adopt that construction. It would seem that it was not until 1786 that any doubt was entertained as to whether 2 Geo. II, C. 25, was applicable to this country. The result of the case\* tried in that year, in which that question was considered by three Judges, was that the accused was convicted and punished under the statute.

Further it would seem that that decision was followed until the question was again raised in 1794, when it was held the statute was not applicable to this country† that is, to the Natives of this country.

This state of things continued until 1828, when all doubt and uncertainty was removed by 9 Geo. IV, C. 74.

The earliest legislative enactments relating to the administration of Criminal Justice in the Presidency Towns which were passed in this country, under the provisions of 3 and 4 will. C. 85, were Act XXVIII of 1838 and Act

\* See ante p.

† See ante p.

XXXI of 1839. See charges to the Grand Jury of Ryan, J., and Ryan, C. J., Smoult and Ryan, App. XXXI, XLVI, LIII.

As to the Criminal Jurisdiction of the Supreme Court, see Charter 14 Geo. III, section 19; 13 Geo. III, C. 63 sections 13 and 14; 26 Geo. III, C. 57, section 29, making the servants of the Crown resident in India amenable to the Courts of Oyer and Terminer and of general or quarter sessions for all criminal offences committed in Asia, Africa, or America, between the Cape of Good Hope, and the Straits of Magellan, within the limits of the Company's Trade; and 33 Geo. III, C. 52, section 67, making His Majesty's subjects amenable to all Courts of Justice both in India and Great Britain for offences committed in the territory of Native Princes. See also the notes of cases in Montrions Morton, 206—223.

The procednre followed in all Criminal cases was the English Procedure as modified by the Crown Rules passed by the Supreme Court under its Charter, section 38.

By 7 Geo. IV, C. 37, section 1 [5th May 1826], *all persons* resident in Calcutta not being the subjects of any foreign state were declared eligible to serve on juries, and the Jury Rules, passed under the provisions of section 4 of that Statute, were made applicable to all.

(2) AS TO WHETHER OTHER PERSONS, EUROPEANS OR NATIVES,  
RESIDING IN INDIA, WERE HANGED FOR OFFENCES  
OTHER THAN MURDER.

The following are unreported cases in which the accused were found guilty of offences other than murder, and were sentenced to be hanged :—

1795. Francisco Rossa Antonio Buafas, Francisco Blanc Joze, Juil Mathews, Cazarnarie, otherwise called Mathias, and Ram Mohun Paul, otherwise called Mohun Paul.—Burglary.

1797. Meer Golaum Ali.—Robbery.

1799. Seeboo.—Burglary.

• 1800. Brijoo Mohun Dutt.—Stealing from a dwelling-house above the value of 40 shillings.

1800.—Hurry Paul, Persaud Paul, and Ramjoy Choolyar.—Highway Robbery.

1801. Rogo Nauth Dey.—Burglary.

1802. Bejoo.—Stealing in a dwelling-house to the value of 4 shillings.

1803.—Manuel Joze.—Burglary.

1803. Ramjoy Pode and Bejoyram Pode.—Burglary.

1804. Burkoordaur.—Burglary.

1806. James Campbell.—Maiming.

1807. Gorachand Chandai.—Burglary.

1811. Conny Das and Gosain Das Ghose.—Robbery. [Com-muted to transportation for life.]

1813. Patrick Oneal, *alias* Captain Chalk.—Robbery.

1814. Edward Gallaher, *alias* Michael Gullahee.—Felony.

1817. Isaac Mooltram.—Felony. Attempting to kill by shooting.

1819. Hurry Narain Sircar.—Larceny in a dwelling house. [Com-muted to transportation for life.]

• 1819. George Frederick Lawrient.—Larceny in a dwelling-house.

1819. Joygopal, *alias* Radhoo.—Felony and Larceny. [Com-muted to transportation for 7 years.]

5 Other cases.—Felony and Larceny. [Com-muted to trans-  
portation for 7 years.]

1819. Trozes de Rozario.—Burglary. [Com-muted to trans-  
portation for 3 years.]

1820. [Muzra.—Burglary. [Com-muted to transportation for  
7 years.]

1820. Afzul Ali.—Burglary. [Com-muted to transportation  
for life.]

1820. Lucy, *alias* Luckee and Hingun.—Larceny. [Com-  
muted to transportation for 7 years.]

1 case Burglary. } Like sentence.  
1 " Robbery. }

1821. Lewis de Souza.—Felony. [Sentence respited until  
His Majesty's pleasure is known.]

1821. Burglary. [Commuted to transportation for life.] •

1821. Larceny. [Commuted to transportation for life.]

1821. Larceny. [Commuted to transportation for 7 years.]

1821. Burglary. [Commuted to transportation for 14 years.]

1821. Felony and Larceny. [Commuted to transportation for 7 years.]

1821. Rape. [Commuted to transportation for 7 years.]

I have been unable to find any case in which after 1819 the sentence of death was carried out for an offence other than murder.

(3) AS TO NUNDO COMAR'S TRIAL, HOW, WITH WHAT FORM, &c., IT WAS HELD, WHETHER IT WAS PERFECTLY, FAIR, &c.

The bundle ticketed as "Moharaja Nundo Komar's case" contains the following documents :—

(1) Recognizances to prosecute, dated 24th April 1775.

(2) Recognizances to appear at the trial, dated 24th April 1775.

(3) Affidavit of Clement Francis and Walter Gooddie, Surgeons, sworn 21st June 1778, stating that Joseph Fowke (one of the accused) was too ill to attend the Court to take his trial. •

(4) Memorial (without date) of Radha Churn (one of the accused) stating that he is not subject to the British laws, and praying for the interference of the Government.

On the back

Read 28th June 1775.

(5) Affidavit of Radha Churn, sworn 28th June 1775, stating that he is the public minister of the Nabob of Bengal, Behar and Orissa, charged with conducting his affairs with the East India Company, and that he has not been in the employ of the Company or any British Subject.

On the back

Read 28th June 1775.

J. P.

(6) Affidavit of William Redfearn, sworn 28th June 1775, with an English translation of a letter of credence, dismissal and re-appointment of Roy Radha Churn as vakeel to the Nabob.

On the back

Read 21st June 1775.

(7) Affidavit of George Hurst, sworn 27th June 1775, in support of the contention that the Nabob was not an Independent Prince.

On the back

Read 28th June 1775.

(8) Affidavit of Warren Hastings, sworn 28th June 1775, stating that the President and Council appointed the relict of the late Nabob to be the gurdian of the then Nabob, and the son of Nundo Comar to be the Dewan of the household and fixed their salaries; that the President and Council did, in August 1772, plan and constitute regular district Courts of Justice, Civil and Criminal, for the administration of Justice throughout Bengal without consulting the Nabob or requiring his concurrence, and that the Civil Courts were made solely dependant on the Presidency of Calcutta, and that the Criminal Courts were put under the inspection and control of the Company's servants, though ostensibly under the name of the Nazim.

This is followed by extracts from the plan for the administration of Justice, constituted by the President and Council.

(On the back.)

Read 28th June 1775.

J. P.

(9) Petition from Lieutenant-General John Clavering and the Honorable George Monson and Philip Francis to the Judges, dated 3rd July 1775, forwarding the translation of a letter from the Nawab to the Governor General and Council, and requesting "that you will be pleased to inform us in what light we are to consider those declarations which we understand have been made from the Bench publicly denying the sovereignty of the Nabob," &c.

(On the back).

Read in Court.

The 6th July 1775,

J. P.

*Clerk of the Crown.*

(10) Translation of the letter from the Nabob, protesting against complaints against his vakeel being entertained.



(On the back).

Read in Court.

6th July 1775.

J. P.,

*Clerk of the Crown.*

(11) Indictment.—The parchment itself has not suffered much, but the writing has been nearly obliterated by the operation of time and is now scarcely decipherable. On the back some illegible writing is followed by

True Bill

(Name illegible),

*Foreman.*

These documents all relate to the trials for conspiracy. The record of the trial for forgery is not forthcoming. There is, however, in the possession of the Calcutta Bar Library, besides the original manuscript Note-books of Mr. Justice Hyde, to which some reference should be made, a quarto volume containing a full printed report of Moharaja Nundo Comar's trial for forgery, extending over 119 pages, and of three other trials, each paged separately, with two title pages, the first of which, prefixed to Nundo Comar's trial, is as follows:—

THE  
TRIAL

OF

MOHA RAJA NUNDO COMAR BAHADOOR

FOR

FORGERY.

*Published by Authority of the Supreme Court of Judicature  
in Bengal.*

LONDON.

*Printed for T. Cadell, in the Strand.*

MDCCLXXVI.

The other title page is as follows:—

THE  
TRIAL

OF

JOSEPH FOWKE, FRANCIS FOWKE,  
MOHA RAJA NUNDO COMAR, AND ROY  
RADHA CHURN,

FOR A CONSPIRACY AGAINST

WARREN HASTINGS, ESQUIRE;

AND THAT OF

JCSEPH FOWKE, MOHA RAJAH NUNDO COMAR, AND  
ROY RADHA CHURN,

FOR A CONSPIRACY AGAINST

RICHARD BARWELL, ESQUIRE,

*To which are prefixed several Depositions*

AND

*An Examination into the claim of Roy Radha Churn to  
the Privilege of an Ambassador, as Vakeel of Mubarick-ul-Dowla.*

LONDON

*Printed for T. Cadell, in the Strand*

MDCCLXXVI.

The first of the existing volumes of Mr. Justice Hyde's Note-books commences on the 6th of July 1775, that is, after Nundo Comar's trial, which commenced on the 8th of June 1775. It contains Mr. Justice Hyde's notes of the trials for conspiracy, prefaced by the following pencil memorandum in his own handwriting:—

'Memo.—This trial was printed in London in 1776 for Cadell in the Strand. This trial consists of 34 pages in quarto, and all these Trials together make a thin quarto book. These trials and the case of Roy Radha Churn were printed from a copy revised by Sir E. Impey, Mr. Justice Lemaistre and Mr. Justice Hyde.'

"This trial for a conspiracy of Joseph Fowke, Francis Fowke,

"Maha Raja Nundo Comar and Roy Radha Churn, against Mr. Hastings, is in my original Note-book, Vol 2, beginning at page 70, and ending at page 186."

"It began July 6th, 1775. It ended July 10th.

"The Jury were all sworn at eleven, at seven in the evening adjourned. At the end of the examination-in-chief of Comaul-o-Deen, which is in page 11 of the printed trial, and page 106 in my Note-book or Reports, Vol. 2, the Court and trial adjourned."

"Printed trial page 11, Note-book page 110, Friday, July 7th, the cross-examination began."

"Printed trial, page 21, Hyde's Reports, vol. 2, page 146, July 8th, began with the examination of Mr. Hastings."

"Printed trial, page 29, Hyde's Reports, 158, July 10th, begins with the examination of Mr. Hastings."

"The next trial begins on July 13th, 1775 and ended."

There was an earlier volume of Mr. Justice Hyde's Note-books, which must have included the period of Nundo Comar's trial, but that is not forthcoming. The only other source from which the particulars of that trial can now be obtained, is the printed report, which, as appears from Mr. Justice Hyde's pencil memorandum was, with the other trials, printed from a copy revised by Sir Elija Impey, Mr. Justice Lemaistre and Mr. Justice Hyde, and which, as appears from the title page, was published "by authority of the Supreme Court." It may, therefore, be accepted as reliable, especially as it was published soon after the trial, when the facts were fresh in the recollection of Nundo Comar's friends, and the accuracy of its statements has never been questioned.

The trial took place, not before any single Judge, but before all the Judges, namely,—

The Honourable Sir Elijah Impey. *Chief Justice.*

„ Robert Chambers,	} <i>Puisne Judges.</i>
„ Stephen Cæsar Lemaistre,	
„ John Hyde,	

It was conducted in the usual mode, and with every consideration for the accused.

It appears that the accused was not only informed of his right of challenge, but that he exercised it freely, that is, against eighteen gentlemen, and then that the following jury was sworn:—

"Edward Scott,  
 "Robert Macfarlin,  
 "Thomas Smith,  
 "Edward Ellerington,  
 "Joseph Bernard Smith,  
 "John Robinson,  
 "John Fergusson,  
 "Arthur Adie,  
 "John Collis,  
 "Samuel Touchet,  
 "Edward Satherthwaite,  
 "Charles Weston."

It also appears that the Court of its own motion, on several occasions during the trial, interfered on behalf of the accused.

The alleged forged bond bore the impression of the seal of Comaul-o-Deen, as that of an attesting witness. Comaul-o-Deen, when examined on the trial, denied that the seal had been affixed to the bond by him, or with his knowledge or consent, and stated how Nundo Comar had obtained possession of it namely, that he had sent for it in order that he might seal a petition to the Nabob on his behalf; that accordingly he had sent the seal with a letter to Nundo Comar; and that he received a letter from Nundo Comar acknowledging the receipt of his letter. Thereupon the following took place:—

"*Counsel for prisoner.*—I admit the Maharaja had the letter.

"*Counsel for Crown.*—Read the letter.

"*Court.*—Go through with your evidence.

"*Counsel for Crown.*—The letter does not say the seal was received; but it acknowledges the receipt of the letter, and the seal was enclosed in the letter.

"*Court to prisoner's Counsel.*—Do you see the consequence?

"Do you admit it?

"*Counsel.*—I have duly weighed what your Lordship said, "and therefore will not admit it." [*See Printed Report, p. 10.*]

On the examination of Raja Nobokissen, another witness for the prosecution, the prisoner desired he might ask him a question.

*"Court.*—Let him consult his Counsel before he asks the question. [The question being overhead by Nobokissen, he said 'Moharaja Nundo Comar had better not ask me that question': Upon which Nundo Cumar declined asking the question." ]

*"Court to Jury.*—You must receive no prejudice from this; you must forget the conversation, and judge only by the evidence at the bar."

"The jury said they would judge only by the evidence." [Printed Report, p. 27.]

Again when "the Counsel for the Crown attempted to call Keree Doss Pattuck to the matters deposed by Subboh Pattuck, which was opposed by the Counsel for the prisoner; and Mr. Justice Chambers being of opinion, that the contradiction upon his evidence was such that he ought not to be believed upon his oath, the Court refused to suffer him to be called." [Printed Report, p. 30.]

"Mr. Justice Lemaistre having suggested that Dr. Williams had informed him that Gungabissen might be brought into Court on a cot to give his evidence, and the jury being very desirous to hear it, the Court declared their opinion that Gungabissen having a great interest in the estate of Bollakey Doss, which was divided by his will in shares according to the component parts of a rupee, the Counsel for the Crown would not be entitled to call him; the prisoner was therefore told to advise with his Counsel, and say whether he wished to have him called. The Court at the same time acquainted the jury that as Gungabissen was a witness who would not be called on the part of the Crown, they must receive no prejudice if the prisoner declined calling him; because, if called by the Crown, he would have a right to object to him, on account of his interest." [Printed Report p. 32.]

When the Counsel for the Crown tendered an account, the Court rejected it as inadmissible. "This account is properly no evidence; it is not delivered in by an executor; and very little would arise from it if it had been signed by the executor;

for, as the money had certainly been paid, whether properly or not, the executer would have brought it into his account; otherwise, he would have been himself chargeable with it." [*Printed Report*, p. 35.]

While Choytun Nauth, a witness for the defence, was under examination, "the Court, desirous of elucidating every part of this witness's evidence, asked Mr. Elliot [he acted in the case as an Interpreter] if he was certain that the witness understood him. Mr. Elliot being sworn, answered: The witness seems to understand what I have said perfectly well. I have no doubt of his understanding me: he seems to me to understand Moors as well as any man I have examined and speaks it more grammatically than common Bengalers do. I am sure he understood the questions I asked respecting the sum." [*Printed Report* p. 52.]

This was confirmed, upon oath, by Mr. Jackson and Mr. Jebb, who also acted as Interpreters, and by "Mr. Weston, one of the jury, well conversant in the language, who being asked whether he thought the witness understood Mr. Elliot, answered, he certainly understood him; he understands Moors perfectly well, and speaks it better than he does Bengally." [*Printed Report*, p. 52.]

But to put the matter beyond doubt, the questions respecting the amount of the bond, which were at first put to the witness in "Moors," were afterwards repeated to him in Bengallee. [*Printed Report*, p. 52.]

At the end of the evidence of this witness is the following note:—"He proves a seal of Bollakey Doss to three envelopes, "which had been opened, and which the Counsel for the prisoner offered in evidence, but was overruled by the Court there "being no signature from Bollakey Doss to the papers enclosed, "nor any proof whose handwriting they were or that those "papers were originally enclosed in the envelopes; because, if they "were allowed to be given in evidence, they might impose what "papers they pleased on the Court, by putting them into the "envelopes. The jury having desired to look at the papers, "the foreman observed on inspecting them, that it was an insult "to their understanding to offer those papers in evidence, as papers "of the date which they purported to be of."

The report then proceeds :—

"The counsel for the prisoner speaking in a warm and improper manner to the jury :—

"*Court*—This a manner in which the jury ought not, and shall not be spoken to. "The prisoner ought not to suffer from the intemperance of his Advocate. You gentlemen of the jury, ought not to receive any prejudice to the prisoner on that account, nor from the papers themselves, which not having been admitted in evidence, you should not have seen, and having seen, whatever observation you have made you should forget; it is from what is given in evidence only that you are to determine."

"*Jury*.—We will receive no prejudice from it. We shall consider it the same as if we had not seen it; we will only determine by the evidence produced." [*Printed Report*, p. 59.]

During the examination of Kissen Juan Doss, "the Counsel for the prisoner insisted upon giving parol evidence of the contents of the account given to her. Mr. Justice Lemaistre objected, that such evidence would not be admitted, as no proof was produced to show that any endeavours were made for the attendance of the widow, or the original papers in her possession," to which objection the Court acceded, but allowed the evidence, "in favour of the prisoners." [*Printed Report*, p. 81.]

This witness was afterwards re-called.

"*Q.*—Did you examine every bundle?

"*A.*—There were several large bundles of papers of old accounts that I did not examine, thinking them of no use."

"*Court*.—This will not entitle you to read any paper, or make what Kissen Juan Doss said evidence. But though it is not strictly so, I will nevertheless leave it to the jury." [*Printed Report*, p. 89.]

After the defence had been opened, and several witnesses had been examined in support of it, at this stage of the trial, the following appears in the printed report (p. 92.)

"*Memorandum*.—Two of the witnesses, Ramnath and Balgovind, that were on the back of the indictment, not having been called by the prosecutor, and it having been observed by the Court, and the Counsel for the prisoner being told that they

"might call for them, the Counsel for the prisoner said, he was well acquainted with, and could give the reasons why the Counsel for the prosecution had not called them, and that he should immediately call them." [*Printed Report* p. 92.]

The books of 'the Council' having been called for and not produced on the ground that the Board conceived "it to be liable to many inconveniences and ill consequences to exhibit the proceedings of the Council in an open Court of Justice, especially as they may sometimes contain secrets of the utmost importance to the interest and even to the safety of the State."

"*Court.*—In this, as well as in every other instance, we should consult the interest and convenience of the Company as much as possible. We are not surprised, that the Governor-General and Council should be desirous to prevent their books being examined, which might tend to the consequences they mention: it would be highly improper that their books should be wantonly subjected to curious and impertinent eyes; but, at the same time, it is a matter of justice, that if they contain evidence material to the parties in civil suits, that they may have an opportunity of availing themselves of it. Humanity requires it should be produced, when in favor of a criminal; justice when against them. \* \* When it is necessary that they should be produced, the Court will take care they are not made an improper use of." [*Printed Report*, pp. 106, 107.]

The Counsel for the prisoner having informed the Court that the prisoner had something to say:—

"*Court.*—By all means, let us hear it: but would it not be more proper for you to ask him what it is, that you may judge of what he has to say?—

"*Counsel.*—"I know it is not improper.—

"*Court.*—What is it?"

"*Answer.*—The Moharajah desires that Kissen Juan Doss may be asked further as to the curra-nama."

"*Court.*—Has he anything else to say?"

"*Answer.*—Nothing else.

"*Court.*—Do you choose to ask the questions or that the Moharaja should ask them himself? You had better ask them."

At an early stage of the trial, "Mr. Farrar, Counsel for the



"prisoner, observed, that in England a prisoner from his knowledge of the language, had an opportunity of hearing the evidence and making his own defence, which Moharajah Nundo Comar was deprived of: he therefore thought it reasonable that his Counsel should be permitted to make a defence for him."

"*Court.*—All the evidence has been given in a language the prisoner understands. Any defence he chooses to make, will be interpreted to the Court." [*Printed Report*, p. 13.]

It appears, however, that, notwithstanding this ruling, the accused was not left to make his own defence. To quote from the Chief Justice's charge to the jury—

"By the Laws of England, the Counsel for prisoners charged with felony are not allowed to observe on the evidence to the jury, but are to confine themselves to matters of law: but I told them that, if they would deliver to me any observations they wished to be made to the jury, I would submit them to you and give them their full force; by which means they will have the same advantage as they would have had in a civil case.

"Mr. Farrar has delivered me the following observations, which I shall read to you in his own words, and desire you to give them the full weight, which, on consideration, you may think they deserve." [*Printed Report*, p. 109.]

The character of the Chief Justice's observations on the defence may be judged of from the following quotations:—

His Lordship, after reading from the defence—"It is no forgery on Bollakey Doss, because it is not proved to have been forged in his lifetime,"—said—"He is certainly right in the observation, that there is no proof adduced of the time of the actual forgery." (*Printed Report*, p. 109.)

*Defence.*—"No forgery as to executors, because the prosecutor's evidence prove that they were previously informed of the forgery, and voluntarily paid the bond. Pudmohun Doss expressly knew it."

*Chief Justice.*—"This will depend upon the evidence, which I shall observe upon hereafter, whether Gungabissen was so informed. I think there is great reason to suspect that Pudmohun Doss was privy to the fraud, if any fraud has been."

*Defence.*—"The witnesses are dead, the transaction is stale and long since known to the prosecutor."

*Chief Justice.*—"These are objections of weight, which you, gentlemen, ought carefully to attend to, when you take the whole of the evidence into consideration, for the purpose of forming the verdict; and I have no doubt you will attend to them." [*Printed Report*, pp. 110, III].

*Defence.*—"No evidence of defendant's having forged Bol-lakey Doss's seal, for which he alone stands indicted."

*Chief Justice.*—"There is clearly no direct evidence of his having actually forged the seal."

"But Mr. Farrar is mistaken when he says the prisoner stands only indicted of forging the seal; he is inaccurate in saying he stands indicted of forging the seal: it is for forging the bond. But he does not stand indicted of that only: he is indicted for publishing it, knowing it to be forged, and, as I shall hereafter shew, it is to that the evidence chiefly applies, and to which I must require your more immediate attention."

*Defence.*—"The absurdity of the defendant's confessing a circumstance, which would endanger his life, to people with whom he was not in terms of confidence; his refusing three months after to become security for Comaul-O-Deen in his farm—a thing trifling in its nature, when contrasted with the consequences which might naturally be expected from a refusal—the small degree of credit due to a confession made only once, and nobody present but the party and the witness, which are the words of Comaul's evidence."

*Chief Justice.*—"It is highly proper you should take these circumstances into consideration: you will consider on what terms they were at the time of these conversations; confessions of this nature are undoubtedly suspicious, and to which, except there are matters to corroborate them, you should be very cautious in giving to much credit." [*Printed Report*, p. III.]

*Defence.*—"Improbability of the bonds being forged, from its being conditional only; for which there could be no necessity if it was forged, as it rendered the obligation less strong, without any apparent reason."

*Chief Justice.*—"It certainly would have been as easy to

have forged an absolute bond. But there is no evidence when the bond was forged: it might have been after payment of the debt due to Bollakey Doss; it might be to give an air of probability to it. But this is a matter proper for you to judge upon." [*Printed Report*, p. 111].

After reading the whole of the defence, and asking the jury to consider it together with his observations, the Chief Justice continued as follows:—

"I shall now make some observations on the evidence, both on the part of the Crown and the prisoner; desiring, as I have frequently during the course of the trial, that you will not suffer your judgement to be biased, or the prisoner to be any way prejudiced, from anything that has passed, nor by any matter whatsoever, which has not been given in evidence." (*Printed Report*, p. 113) \* \*

"Kissen Juan Doss (a witness for the defence, delivered all his evidence, till this morning, with such simplicity, and with such an air of candour and truth that I gave full assent to everything he said, and I am extremely chagrined that there has arisen any cause to suspect any part of his evidence. He mentioned a paper which he calls a kurfanama, in which the whole of this transaction was written, and which was acknowledged and signed by Bollakey Doss. Though the entry made in this book after the death of Bollakey Doss, by order of Pudmohun Doss, and purporting to be in lifetime of Bollakey Doss, carried marks of suspicion with it; yet, I own Kissen Juan Doss had so completely gained my confidence, that I gave implicit credit to him. Many attempts were made to establish it in evidence, which failed of legal proof; but as I thought so well of Kissen Juan Doss and as it would have been extremely hard, if a such a paper had existed, that the prisoner should be deprived of the benefit of it, I said [having first asked the consent of my brethren] that, though it was not strictly evidence, I would leave it to you to give such weight to it as you thought it deserved. I still leave it to you, and if you believe that such a paper ever existed, it would be the highest injustice not to acquit the prisoner.

• "Attempts were made to bring this to the knowledge of Mohun

"Persaud, and if it did exist and was in the knowledge of Mohan Persaud, this prosecution is most horrid and diabolical. Mohun Persaud is guilty of a crime, in my apprehension, of a nature more horrid than murder." (*Printed Report*, pp. 115, 115) \* \* \*

"An imputation was attempted to be thrown on Mohun Persaud for preventing Gunga Visir from attending, who was said to be able and willing to appear as a witness; but that has been cleared up to the full satisfaction of us, and, I do not doubt, to your satisfaction likewise. He could not be called by the prosecutor on account of his interest; and no prejudice should accrue to the prisoner for not calling him for the same reason." (*Printed Report*, P. 117) \* \* \* \*

"You have heard when the papers were delivered out of the Court; if there has been designed delay, and think Mohun Persaud had it in his power to carry on an effectual prosecution before he has, it is a great hardship to Moharajah Nundo Comar, especially as the witnesses to the bond are all dead; and you ought to consider this among the other circumstances which are in his favour. Though to be sure this hardship is much diminished, as there were so many witnesses still alive who were present at the execution of it." (*Printed Report*, pp. 117, 118).

The charge concludes as follows:--

"There is certainly great improbability that a man of Moharajah Nundo Comar's rank and fortune should be guilty of so mean an offence for so small a sum of money.

"It is more improbable, as he is proved to have patronized and behaved with great kindness to Bollakey Doss in his lifetime, that he should immediately after his decease plunder the widow and relations of his friend.

"There does likewise appear to have been a civil suit in the Audaulét, which must have been a civil suit; but it does, not, indeed, appear that Mohun Persaud was a party; and, indeed, for what reason I know not, neither side have thought fit to produce the proceedings.

"I have made such observations on the evidence as the bulk of it, and the few minutes I had to recollect myself, would allow me to make.

"You will consider the whole with that candour, impartiality, and attention which has been so visible in every one of you the many days you have sat on this cause.

"You will consider on which side the weight of evidence lies; always remembering that in criminal, and more especially in capital cases, you must not weigh the evidence in golden scales; there ought to be a great difference of weight in the opposite scale before you find the prisoner guilty. In cases of property, the stake on each side is equal, and the least preponderance on evidence ought to turn the scale; but in a capital case, as there can be nothing of equal value to life, you should be thoroughly convinced that there does not remain a possibility of innocence before you give your verdict against the prisoner.

"The nature of the defence in this case is such that, if it is not believed, it must prove fatal to the party; for if you do not believe it, you determine that it is supported by perjury, and that of an aggravated kind, as it attempts to fix perjury and subornation of perjury on the prosecutor and his witnesses.

"You will again and again consider the character of the prosecutor and his witnesses, the distance of the prosecution from the time the offence is supposed to be committed, the proof and nature of the confessions said to be made by the prisoner, his rank and fortune. These are all reasons prevent to your giving a hasty and precipitate belief to the charge brought against him; but if you believe the facts sworn against him to be true, they cannot alter the nature of the facts themselves. Your sense of justice and your own feelings will not allow you to convict the prisoner, unless your consciences are fully satisfied beyond all doubt of his guilt. If they are not, you will bring in that verdict which, from the dictates of humanity, you will be inclined to give; but should your consciences be thoroughly convinced of his being guilty, no consideration, I am sure, will prevail on you not to give a verdict according to your oaths."

The printed report closes with the following statement:—

"The jury retired for about an hour, and brought in their verdict—Guilty."

There is in Mr. Justice Hyde's hand-writing, at page 1 of the earliest of the existing volumes of his Note-books, being

one of the Note-books for 1775, a brief record of the final act in this celebrated case. It is as follows:—

*"Memoranda, 1775.*

"July 24th. Signed the Calendar containing the order for the execution of Nundo Comar. He was hanged. I think the day was Saturday, August 12th, but I am not sure."

In a minute of the judges, on a communication from the Government, respecting the claim of Roy Radha Churn to the privilege of an Ambassador in the prosecutions for conspiracy, it was recorded "that the Chief Justice, unwilling to act alone, called upon all his brethren for their assistance; and that the summons was signed, and every order in the cause made by everyone one of the Judges of the Supreme Court of Judicature, after mature deliberation."

There is no reason to think that it was otherwise in Nundo Comar's case, in which the Judges acted together, and, so far as appears, without any disagreement.

With respect to the nature of the defence, that was based entirely upon the merits. No question was raised as to the inapplicability of the statute law. It appears, however, that such a question was raised in the subsequent trials for conspiracy. To quote from Mr. Justice Hyde's Note-book, 1775, volume II, page 174;

*"Mr. Farrar for the defendant's.*—I shall trace this accusation from the origin to the present time.

"I shall last contend that even if this impossible story is true which is told by C. O. D., it does not amount to a proof of conspiracy.

"It is not such a conspiracy as the statute law takes notice of.

"The common law of England cannot relate to this country, because it is fitted for England only. The statute law cannot relate because—" \* \* \* \* \*

Here the note breaks off, and no further mention is made of this plea, which, however, must have been overruled, as both cases went to the jury, with the following result:—

"Upon Mr. Hastings's prosecution—Not Guilty.

"Upon Mr. Barwell's prosecution—

"Joseph Fowke } Guilty. . .  
"Nundo Comar }

"Radha Churn—Not Guilty."

One other quotation from Mr. Justice Hyde's Note-books, (page 284) in relation to the result of Mr. Barwell's prosecution may not be without interest :—

"Sir Robert Chambers told me yesterday, what I never heard before, that the reason, the punishment on Mr. Fowke for the crime of which he was convicted on this indictment was so small, was that the Court were informed that Mr. Barwell, the prosecutor, desired the Court would only pronounce a judgment for some very small punishment, and that the true reason why Mr. Barwell desired the punishment might be so mild was—

"The sentence was fifty rupees fine, and it was paid instantly in Court."

The reason is given in characters undecipherable, and of which the above is a *fac-simile*.

R. BELCHAMBERS.

## CROKER AND MACAULAY.

Croker is now no more than a name, but seventy years ago, like Daniel O'Connell, when he was in the mael-storm of politics he was the talk of every man then living, nay he was a power. With a strong party behind his back, with a strong organ of public opinion under his control, as Secretary to the Lord of Admiralty, he was always sought by men like the Duke of Wellington, Sir Robert Peel, Mr. Canning and by every conservative leader from Mr. Perceval down to Lord Derby, in every emergency which befell them. These men attached an extraordinary value to his opinions as is now seen from the immense mass of correspondence of all kinds which have been given to the world through the kindness of Mr. Murray. These "Croker Papers" are a masterly vindication of Croker from the injustice with which one writer after another, each following the other, had treated him. The book has done no ordinary service; it has stemmed the tide of depreciation that, even in our day, seemed to run over the fair name of a great English writer, and a very successful administrator. Like Carnot he organised naval victories that extended the power of England over the sea.

John Wilson Croker was born in Galway on the 20th of December, 1780. His father, John Croker, was for many years Surveyor-General of Customs and Excise in Ireland. The boy had a most distressing impediment in his speech for the cure of which he was sent away to an academy kept at Cork. Thence about 1792 he was transferred to Portlington. From Willis's he was sent for a year or two to a more classical school, whence, in November 1796, a



month before he was sixteen, he entered Trinity College, Dublin, where he cultivated the acquaintance of Thomas Moore, the poet. In 1801, Croker went to London and entered himself a student of Lincon's Inn, having made up his mind to follow the profession of the law. But law did not exercise over his mind as great a fascination as literature. In 1806 Croker found a most congenial partner of life in Miss Pennell, a lady of great firmness of character and of kindly disposition. In his choice of a wife Croker accounted himself with reason one of the most fortunate of men. They lived to celebrate their golden wedding in 1856.

It was in the year of his marriage that Croker made his first attempt to enter Parliament for the borough of Downpatrick, but this first attempt was not crowned with success. In the next year upon the collapse of the Grenville Ministry, he tried to storm Downpatrick again with redoubled energy, and this time he succeeded. He took his seat in May 1807 when the agitation upon the Catholic Emancipation Bill was in full swing. Mr. Perceval, the leader of the House of Commons, and the Duke of Portland, the Prime Minister, were opposed to any change in the existing law. But Canning and Croker were in favour of the Bill. In a pamphlet issued anonymously on "Ireland, Past and Present," he endeavoured to convince the public and the Ministry that there was no danger in conceding the privileges of citizenship to the Catholics consistently with the safety of the Empire. The ability displayed by the young politician attracted Mr. Perceval's notice. Within a few months, Sir Arthur Wellesley, afterwards the Duke of Wellington, then Chief Secretary to the Lord Lieutenant of Ireland, requested Croker to take charge of the Parliamentary business of his office during his absence in Portugal for conducting the Peninsular War. This was the beginning of that confidential relationship between the two men which continued without any interruption down to the death of the Great Duke in 1852. In October Croker was offered the Secretaryship to the Board of Admiralty.

But a violent outcry arose on the selection of a young and unknown man to such an office as Secretary to the

Admiralty . and especially at a time when England was fretting under the Walcheren disaster and when Napoleon was all powerful on the continent. Perceval whose accession to the office of Prime Minister led to the outburst of party fanaticism was publicly accused of favouritism and partiality for Croker. Within a month of his enviable appointment Croker was obliged to resign his office. Croker was more diligent, active, and attentive than his two predecessors. He suspected a serious defalcation by a public accountant of rank and respectability. He refused to sign for any further issue of money without the balance being accounted for. The person implicated happened to be a personal friend of George III who consulted his Minister. The just and upright King approved of Croker's proceedings and sent through Perceval a most gracious assurance of satisfaction at Croker's zeal in doing his duty.

The engrossing duties of his office did not prevent Croker getting through much literary work. In 1809, the year of his appointment to the Board of Admiralty, the famous *Quarterly Review* made its appearance. Though he was one of its founders, he was not at first a contributor. But from 1811 down to 1854, with a slight interruption of six years, every number of the *Review* contained an article from his pen. It was the chief pride of his life to be associated with this famous periodical, and his best original work, including his famous review of Macaulay's history was done for it.

Croker's chief strength lay greatly in political discussion. He was one of the most entertaining of writers in the field of general literature. Few men surpassed him as a critic.

Few names in the history of English literature are known to the public as the best of reviewers. The reason for this is to be found in the fact that the influence which they exercise in life naturally undergoes a serious diminution as soon as they cease to breathe. The father of the nineteenth century criticism is no longer a person of any importance, though he exercised his power in life over the literary world with much more vehemence and strength than the Caesar of all the Russias.

Croker belongs to that batch of literary students who imparted to the English literature an abiding influence for the better. Yet what a hard usage he received from his countrymen! All whom he offended by his articles in the *Quarterly* or by articles which his enemies thought proper to attribute to him took care sooner or later to wreak vengeance. His serenity of disposition never cared to take notice of the malevolent attacks on his life and character, far less to reply to them, although he was fully alive to the grave injustice of the criticism. He allowed them to pass into oblivion.

But the deepest sore which he caused in his enemies by his critical observations became eventually more angry, and soon after his death, the bitterness of his opponents broke forth with ungovernable violence. Miss Martineau whom Croker was said to have offended by a severe article painted him as one who employed his faculties for the gratification of his own morbid inclination to give pain. These are the softest words which the kindly Christian lady could find to say of Croker while the grave was still open to receive his remains. Macaulay sacrificed his sense of justice and impartiality at the altar of party-spirit to indulge in unthinking revilings at Croker's expense. For the sake of abuse, the great Bohemian most savagely scrutinised Croker's literary pretensions.

Trevelyan, the biographer of Macaulay, is singularly reticent as to many important facts of uncle's life both in England and in India. He did not allude to Croker either in praise or dispraise in the memoir of his relative. He avoided him very carefully. The biographer was perfectly aware that Croker was his subject's most inexorable antagonist. Perhaps the fact was not known to him when he composed his memoir that the publication of Macaulay's *History* was for years postponed for Croker, and Macaulay and his friends anxiously waited for years to witness their enemy's exit from the world. Had Croker died a little earlier, Macaulay would not have left his grand romance unfinished. Soon after its publication Croker, old, blind and decrepit as he was then, spent many days in the British Museum to verify the basis of Macaulay's *magnum opus*. The long and detailed criticism was published in the *Quarterly*. It was the ablest of Croker's criticisms

Satisfied with his work and engrossed in his professional duties as the Secretary to the Lord of Admiralty he found no time and felt no inclination to notice the abuses hurled at him. In life as in literature, Croker was too much of a classic. He seldom made any public appearance in *propria persona*. Many of his remarkable minor writings appeared as anonymous contributions in magazines in which many of his fine things, we believe, still lie buried. Had they been known at the time to be his, he would have been more sought after. But he did not care to be lionised and kept his own counsel. Whether in contempt for the vanity of literary fame or in tranquil faith in the justice of posterity, he maintained the even tenour of his way. Feeling the futility of any attempt to correct the contemporary verdict he showed no feverish anxiety to justify himself. The result was as might be expected. He was strangely neglected.

Croker was a wondrous personality; a compound of many natures; for whom the honours of this world had no charm; to whom the blame of men was a pleasure and their praise a pain; a man who had the statesman's wisdom, the hero's courage and the prophet's foresight. All his qualities were subdued to one magnificent and noble purpose—the benefaction of his kind. No man did scorn so much the success of life as Croker did. The large share of hypocrisy and meanness which go in all success of life forbade him to push on his way. He was satisfied with his own "pot luck," neither stooping to form cabals nor going down to engage in intrigue.

Croker was not a man to be stifled with. His personality was striking wherever he was present. Whether in office or out of it, his counsel was valued most implicitly. Once, on a memorable occasion, he saved the Ministry of the day from a damnable charge. When Dr. O'Connell, the celebrated Irish doctor, impeached the British Cabinet of having sent secret instruction to poison Napoleon, then a prisoner at St. Helena, the ministers were on the point of being kicked out of their delegated sovereignty. But at this juncture Croker came to their rescue and pulverised the assertion by quoting

the doctor himself. It was no ordinary service. It stemmed the tide of depreciation flowed against the British Ministry in the French papers. There was no other man in the country who could answer Omer, not even Macaulay. For this singular labour of love, Croker's memory should be remembered by the English people with feelings of gratitude.

It was in connection with the Reform Bill that Croker encountered Macaulay on the political platform. Macaulay's first speech on the Reform Bill was a brilliant performance, endowed with the most weighty reasons for popular reform. When the young orator sat down after a full feast of excellent rhetoric, every member of the Opposition was perfectly non-plussed and there were consternation and dismay to be seen over every face as to the person who would answer to so able an opponent. Croker, the ablest debater of the day, rose immediately and devoted a two hours' speech in which he characterised Macaulay's speech as abounding in fatal contradictions. As the highest flights of men are liable to heaviest falls and as the swiftest courses to the most serious disasters, so Macaulay's most brilliant declamation was interrupted by the most grossest inaccuracies. In that speech Macaulay cited the most momentous event in the annals of mankind—the great French Revolution, as the out-come of the French Sovereign, Louis XV's acting in direct opposition to the popular out-cry to persuade the Ministry not to act against the popular out-cry, on which a similar revolution might be apprehended in England, Croker, on the other hand, pointed out most forcibly that something quite opposite of that which Macaulay assigned as its cause brought out the French Revolution. It was the French Sovereign's submissiveness to the popular voice that added leaven to the ferociousness of the French populace and ultimately brought his head to the gallows. If he had acted with strength against the demands of the people and if he could present a bold front to the popular out-cry, he would not have purchased peace at the cost of his head. The French Sovereign's weakness and not his strength was the real cause of the great revolution. Reasoning upon such lines, he exhorted the oppositionists not to be apprehensive of any danger from the display of popular enthusiasm.

This sad intermixture of the cause with the effect of the great Revolution by Macaulay acted upon the Ministry like a thunder-storm in a summer sky. It clearly showed how quickly Croker could discern the weak points in an opponent's speech and how readily he could speak to expose them. This exposure of Macaulay was too much for him and since then he became an avowed enemy of Croker. The extreme bad taste with which he noticed Croker's memorable edition of Boswell's *Life of Samuel Johnson* had almost made that piece of review a loathsome reading. The raucour displayed made every body sick. The slur cast on the book and the injury done to its author did not affect the sale of the book, for soon after its publication, fifty-thousand copies were sold in England. Immediately after, an American edition was called for.

Croker was not the only man who was condemned by Macaulay in his essay on Johnson. Poor Boswell, the greatest dramatic writer of that age, has been depicted as a dunce, a parasite and a coxcomb. Macaulay's attack on Boswell's moral character is even more offensive. He calls him an idolator and a slave, a creeper who clung to the strongest plant. Nothing could be more unjust and more unthinking. The fact is that Macaulay always delighted to abuse men and their measures. His brilliant sophistries upon the Bengalee character are well-known to our countrymen. His statements regarding the character and education of Serajadowla are as reckless as his reflections against Sir Elijah Impey were unfair. His accusations against Nundkumar—one of the finest specimens of oriental statesmanship have been proved by indefatigable Beveridge to be pure lies.

Macaulay largely drew on his own imagination and had no power of weighing evidence. The old superstitious belief of English readers in Macaulay's accuracy has been altogether shaken. His *History of England* is now regarded as an excellent romance, the verdict which Croker pronounced upon it in the *Quarterly*. Barwell Impey has exposed him as "a public liar," in the memoir of his father, Sir Elijah Impey.

Posterity owes much to Croker. His edition of Boswell's life of Johnson has indeed been the foundation of all subsequent editions. Not only was this work done in the

nick of time but Croker was the only man then living who was capable of doing it. He was intimately acquainted with the celebrated survivors of the generation which could remember Johnson and his biographer. His industry was untiring, his learning was various and versatile and his position in the society enabled him to prosecute his researches in the required line with great success. A man of great literary abilities and deeply read, his literary inquisitiveness did him capital service in the accomplishment of his great work. His knowledge of the political and 'social history of Johnson's time has recorded much of the great Cham and his friends, which, but for being had never been said at all. But for Croker, the decent uncertainty pervading many of the allusions to persons and things of Johnson's time which Boswell's first readers felt difficult in interpreting must have descended to posterity as perfect obscurity and yet for his grand and lasting work. Croker's name has been branded with infamy by the greatest historical charlatan of the age. The great success of the work and its popularity are a triumphant refutation of Macaulay's censure. In Croker's life-time ten editions were struck off by the publisher Murray. After the death of Croker, the proprietary right was transferred to the Murrays in whose family it has since become a fine state.

A few days before his death, the great rhetorician acknowledged to his sister the abiding worth of Croker's Boswell and repented for the injury done to the editor without cause. This fact is not known to Disraeli when he echoed the sentiments of Macaulay in *Cogningsby*, in an evil hour and those who think now a days that Macaulay's judgment has been confirmed by the public voice which identifies Croker with the character of Rigby, should bear the story of Macaulay's denial in mind.

For an impartial estimate of the man and his measures the reader should go through the papers which have been given to the world through the kindness of Mr. Murray. In these three big volumes, papers of inestimable value have been put in to show what sort of man Croker was and in what sort of company he used to delight. In these original

papers, is to be found a true character of the man, noble, large-hearted and pious; entertaining a lofty indulgence to the frailties of his fellow creatures. He retained to the last philosophic contempt of lucre which made him as uncorruptible as Andrew Marvel. He did not lose the friendship of a man whom he once regarded as his friend. He was successfully engaged in extensive literary pursuits without waging a single lawsuit. He retained to the last his great confidence in his publisher, for whose *Quarterly* he devoted much of his active life. A 'great' scholar, a genuine patriot, a faithful subordinate, he never wounded to the heart any man for the sake of advancing his own cause.

S. C. S.



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*LETTER FROM PARIS.*

SCIENCE.

The position of aerial navigation, so brought to the front by the remarkable experiments of M. Santos-Dumont, runs great risk of being compromised by its advocates as well as by its adversaries. One side expects too much, the other next to nothing; hence, the partisans of the theories, "lighter than air," and "heavier than air." Science is on the eve of a great discovery, and it would be lamentable, if by indiscretion, the encouraging and growing progress received an unintentional knock back. Opinion is a little intoxicated respecting the triumphs of the aerial ship, because the motor car has made such progress within fifteen years, when it quitted its cocoon stage, and succeeded so in perfected ameliorations, as to beat the Express train from Paris to Bordeaux. It should be borne in mind, that every balloon, with a suitable velocity, if it has only stability during the route, can follow any direction, north, south, east or west, whatever may be the prevailing wind. It can describe in space whatever trajectory the aeronaut desires. To dispose completely of that vertical projection, not less useful to ships than to balloons, the balloon must have a velocity of its own, superior to that of the wind. A stable having a velocity of two metres per second, can be effectively directed in the air, but in point of utility is of no importance; thirteen metres would be desirable, for that is superior to the currents which reign at an altitude of 330 yards.

The balloon if not assured of the stability of route, would resemble a flag that floated in a breeze: flapping out, and collapsing. Then it is not easy to acquire a velocity from 6 to 13 metres per second. That implies a motive power proportionally lighter. Now that is exactly what M. Santos has to solve. Have the bow of the cigar-shaped balloon made in aluminum; that will aid the ascensional power of the hydrogen, and prevent the inflating gas to be driven back, as into a pocket, by the pressure of the air, and so become unmanageable—the accident that M. Santos experienced in his last ascent.

Malarial fever, it is now agreed, belongs to that class of diseases which requires for their transmission the active intervention of a definite kind of mosquito—the *Anopheles*. It is apparently a true parasite, finding the conditions necessary for its existence only in the living human body, and it becomes infected by sucking the blood from an infected human being. The virus having thus entered the stomach of the mosquito passes through certain changes in the body of the infected insect, and at the end of ten days, reaches the poison gland. After this time, if the mosquito bites another human being, the malarial organism, or virus, is introduced into the circulation of the latter, and malarial fever follows. So far as we know at present, certain localities are 'malarious,' only because they furnish favourable conditions for breeding this mosquito. Malarial fever would not occur in any malarious district, unless some infected human beings were in it, and infected the mosquito, which in turn infected other human beings. It has been shown, that persons, who purposely exposed themselves by living in the Roman Campagna, do not develop malarial fever, if they are carefully protected from the bites of mosquitoes. It has also been demonstrated that the disease may be produced in any locality if a mosquito of the genus *Anopheles* is allowed to bite a person suffering from malarial fever, and then after a sufficient time is allowed to bite a healthy person. The precautions are: Screen the house from the entrance of the mosquitoes: after searching for any in the house, screen the bed at night, which is the favourite moment when they bite: let patients suffering from malarial fever, take strong doses of quinine, even after their recovery, and keep the place free from stagnant water and all accumulations of filth.

Once infected, the virus may remain in the system for many years, producing relapses of the fever.

In Germany, upon 100 patients treated in the popular sanatoria, the moiety consists of the working classes who had become weak, dwindled in flesh, and had lost appetite. Statistics establish that the percentage of cures and of betterment is much larger in the popular than in the private sanatoria. In the latter case, the patients, who command every care, arrive too late; in the popular, patients are not admitted—if they cannot stand the preliminary test for tuberculosis: and further, the fee is only nominal, or entirely gratuitous. The Friendly Societies in Germany, have sanatoria erected for them by their employers, and send their workmen there for short period, to repose, and inhale the invigorating air of the mountain, without any apprehension that they will lose their employment. Switzerland follows in the footsteps of Germany, but France and Italy have yet to adopt the amelioration. The question of finance is the difficulty. In Belgium the State provides and works the sanatoria free, and demands only from the patient, the price—next to nominal—of his board. There are 83 popular sanatoria in Germany, and during residence therein, Help-Committees look after the family of the bread-winner.

The quantity of Carrara Marble exported during the year 1900, was 204,813 tons, of a value amounting to 17½ fr. millions. All colored marbles are to be found in the region. The mountains of marble are the property of the Italian Municipalities in which they are situated, and a quarry can be rented for almost a nominal sum. The United States take 20 per cent. of all the marble quarried. The latter is cut out in masses of 4,000 to 5,000 tons at a time. The marble is sawn by hand,—a saw with sand and water for accessories. It is a slow process, two men will be occupied for a week, cutting an ordinary block into slabs. By the beautiful quality of its marble, Carrara will ever retain the first rank for production in the world.

Newton's grand conception, that a universal law governed the world, was completed subsequently by the mathematicians, that the planets revolve in space, in orbits that can be precisely determined by the law of attraction, but the planets cannot indefinitely conserve either the same forms or the same positions. The changes will be slow, but they are inevitable. Our solar system is

then destined to change and change, till it no longer resemble what it was, and will finish, perhaps, in chaos and destruction. The interest created by our solar system is surpassed by the stellar masses we perceive in the depths of the celestial vault. Does the law of attraction affect the misty group of the Pleiades? Does it unite them by an indissoluble tie? Who dare reply, for astronomers are only on the threshold, on the fringe of the universe? The sun is assumed to govern all his planets: he is not so autocratic: he is the slave of attraction and of order in his planets. The planets turn round the sun, so great is his mass to the total of theirs; but he has also a little orbit of his own. What science has yet to discover—a greater fact than the law of attraction—is the centre of gravity of the universe—a particle of matter remaining immovable in the middle of the *fracas* of the universe. That centre is a mathematical point, which like space and time, are conceptions that surpass all human faculty to define. Up to this day, our keenest penetration has hardly been able to recognise the most infinitesimal fraction of displacement of the stars in space. Is there a great Sun, a centre of gravity, to which the cosmic worlds are tributary?

## ART.

M. Gosne has visited all the Museums and other places in France, reputed by their merit or rarity, for artistic worth. He has several times explored several Galleries, as those of Lille, Lyons, Montpellier, Amiens, Delft, Dijon, Nantes, Rouen, &c., and taken stock of their pictorial treasures. It is thirty years ago that Clement de Ris, brought out his *Museés de Province*. He left much work that he had in hands unfinished, and there was much for his talent that he never saw. M. Gosne was determined to carry out and complete the idea. M. Roujon, the Administrator of Beaux Arts, encouraged him, and the Minister of Public Instruction promised all the aid in his power. The author then mapped out his plan; it comprised three heads: 1st Painting; 2nd Sculpture; 3rd Objets d'Art. There are 350 establishments in France, having the title of "Museum," and 100 at least contain old masters. Only Italy is ranked as possessing more paintings than France. The latter inherited them from the Revolution, the confiscation of the exiled royalists' property; the goods of the suppressed monasteries and convents; donations; captured paint-

ings during the Napoleonic war—which had later to be restored—and from purchases made by the State. Altogether there are 45,000 pictures. Several hundreds of these are meritorious. But they must be visited and revisited to be known. M. Gosne has visited many of the best as often as three and six times. He made a selection of three hundred of the finest, and has superbly reproduced them by the most delicate processes of photographic engraving. He has as it were constituted a "*Salon des Trois Cents Chefs-d'Oeuvre*" of the provincial museums. The engravings are most perfectly executed. Indeed, the work is nearly a gallery of portraits, and represents the most famous productions of French artists, since the 16th century. Many local personalities, emerge from pictures of a first class order. A few foreign paintings are reproduced.

Plombières-les-Bains, in the Vosges, has inaugurated a monument, in honour of its great landscape painter, Louis Français. The Academy of Fine Arts, and the two National Societies of Arts, sent delegations to the ceremony. Messrs. Bouguereau, Dagnan-Bouveret, Bartholdi, &c., officially attended. The monument is on the high hill, on the public road to Epinal. Peynot is the sculptor and Godefroy the architect. The hemi-cycle is in a block of native granite, in the centre of which is the stele that supports the bust. Upon one of the faces, a young woman presents to Français a branch of oak; at his feet, is a country muse who, in a most graceful pose, plays a pipe. The work of art is much admired, and will be so recognised by the visitors who come to the famous baths.

It was but just to erect a monument to the celebrated tragedienne, La Clairon, the successor of Adrienne Lecouvreur. She was born at Conde-sur Escourt, in 1733, and died in 1833. She was buried in Pere La chaise cemetery, but her tomb was allowed to fall into decay. Now it has been restored, and a monument has just been inaugurated to her memory in her native town. She had a most adventuresome life and died in actual poverty. The monument consists of a splendid bust, full of proud expression, to which two *amours* present garlands and flowers.

The artistic world is very depressed; pictures meet with no sale; artists, even the best, receive but few orders. Worse: there are no signs of such a situation undergoing any near betterment. Even the American market seems closed. FRED. CONNER.

### *THE NATURE AND NECESSITY OF RELIGION.*

Religion is man's bond of union or communion with God. Our natural tendency to religion manifests itself in various ways. • When we look on the wonders of creation—the sun, the moon and the stars, the mountains, seas and oceans—a feeling of awe and admiration is experienced by us. The almost boundless expanse of these stupendous objects impresses on us a sense of our finite and imperfect powers of sensation and perception. The naked eye is not sufficient to take in a full view of the orbs of light lying at immense distances from us. The high rocky elevation, or the vast volume of water presents a majestic and grand spectacle filling us with wonder as to its immeasurable magnitude. These objects almost illimitable in space give us some idea of the infinite, if only relatively to our limited faculties. When they lead to the idea of their Creator, a solemn sense of a superhuman power, an undefinable feeling of ecstasy and veneration experienced by us indicates that there is a tendency to religion in our nature.

The hopeless condition of man, his position of dependence on a power superior to his own, points to a similar conclusion. When we see that our most cherished and dearest objects are not attained, our best efforts and exertions prove often times abortive and unsuccessful, the inference irresistibly forces itself upon us that there is a Divinity that shapes our ends and rough-hews them however we will. This submissive self-surrender and holy resignation to the will of God is distinguished from fatalism or blind faith in mere chance. The one does not make us remiss in our efforts though less confident on the self-sufficiency of our capabilities, the other paralyses our energies on the erroneous conviction that our destiny has been marked out and predestined once for all. But a rational trust on some higher power in all humility is instinctive and natural with us. The implicit reliance of child on his parents for support and guidance, the alacrity with which men look up for help and directions to

leaders and pioneers in every movement social, political or religious, the spontaneous exclamation for divine help in moments of danger, the instinctive feeling that there is some power superior to our own against which it is vain to contend, all these prove that the sense of dependence which is a part of our being is a natural impulse and a strong indication of a religious tendency in our nature. Again conscience manifests a religious tendency in our nature—a disposition to follow up a superior standard of moral excellence, the supremacy of this moral sense of right and wrong is evident from the different feelings resulting from the violation of its dictates and those of any other faculty. When through the miscalculation of reason and judgment, we fail in any of our undertakings, we experience regret not remorse. No one is ashamed of having held an erroneous opinion but the case is different when he goes astray from a righteous course, when he is guilty of any moral turpitude. Conscience is the Supreme Dictator. "Speaking with a voice," says Dr. Martineau, "before which our whole personality bows and which equally gives law to other men, it issues from a source transcending human life and infuses into it a moral order from a more comprehensive sphere, it postulates a superior will in communion with our administering the world as a school of character." These three elements, then, submission to the authority of conscience, a feeling of awe inspired by what seems infinite and a disposition to depend upon some power superior to our own, constitute our religious susceptibility, or tendency being one of the essential parts of our nature. Its universal character is not affected by its absence, if observed, among savages for they lack also intellectual and emotional development. And the inference of religious tendency not being common to human nature from the want of it among savages, would be as absurd as if one were to argue the absence of intellect and affection among mankind in general from their absence among such uncultured people.

The factors or component parts of an idea of religion are thought, feeling and will—knowledge, affection and self-surrender. Even if not admitted to be its essential constituents, they are at any rate, indissolubly united, inseparably present, in religion. None of these elements can be eliminated in our conception of religion. They are all essential. The importance of knowledge in the formation of the compound idea will be at once perceived when it



is maintained that religion cannot be a reasonable process, a healthy condition of mind, if constituted by either feeling or volition to the exclusion of knowledge. Then however true it may be that short of the action of the will in the form of self-surrender of the soul, to the object of its worship, the religious process is essentially imperfect, this surrender cannot be independent of reason and yet reasonable. In order to be a legitimate act and not one founded on blind faith, it must proceed from love enlightened by reason. This sentiment must rest on the knowledge of an object worthy of it, and worthy of the self-surrender to which it prompts.

Not only reason but morality must be the guiding principle of a religious sentiment. Religion may be considered under two general heads, the first comprehends what we are to believe, the other what we are to practice for the regulation of our conduct and the discharge of our duties. The one is the province of faith, the other of morality. Faith seems to draw its principle, if not all its excellence, from the influence it has upon morality, and no article of faith can be true and authentic that weakens or subverts morality which is the practical part of religion.

To this moral aspect of religion, prominence has been given in Manu Sanhita. According to this learned Rishi, the ten essential features of religion are patience, forgiveness, self-control, absence of cupidity, purity, subjection of the senses or passions, wisdom, learning, truthfulness, equanimity of mind or want of irritability.

The Geeta lays much stress on the practice of morality as a means of securing divine grace leading to salvation.

One who bears malice to no body, is friendly and kind towards all, exempt from pride and selfishness, who is the same in prosperity and adversity, always cheerful or forbearing, constantly devout, self-restrained, devoting his knowledge and mind to the service of God, is His favorite (Chap. XII. 13, 14). The fore-going observations about the nature of religion show its necessity to man standing in close relation to God. Our religious relation to God—the transcendence of all that is finite and relative and the elevation of the finite spirit into communion with infinite and absolute spirit—is a thing which is involved in the very nature of man. What the phrase “necessity of religion” implies is that in the nature of man as an intelligent, self conscious being, there is provision made enabling him to rise above what is material and finite, and to find the

realisation, of his natural yearning only in an infinite spiritual-perfection.

To establish the capacity of finite intellect to comprehend an infinite intelligence involves a discussion of the materialistic theory. "The inadequacy," says Rev. John Caird D.D., "of all materialistic theories of the world may be said to be two fold. First professing to exclude mind or ultimately to reduce it to a function of matter, they really presuppose or tacitly assume it at the outset. Second, the principle which they employ as the master-key to all the phenomena of the world—that of force or mechanical causality is applicable only to inorganic nature, is inapplicable to organic or vital phenomena, and utterly breaks down as an explanation of consciousness or intelligence."

A few remarks would make the truth of these propositions clear.

If experience is the source of all our knowledge it implies something that is not given in sensation. We can only attain isolated and transient sensations by our organs of sense. But isolated sensations are not knowledge. The process of comparison and classification are indispensably necessary to attain real knowledge. Such processes being mental thought is at the very root of our knowledge of nature.

If matter contains the potentiality of life, it remains as impossible as even to apply the principle of mechanical causation to the phenomena of life. For when we reach life under whatever prior physical conditions it may have been evolved, a new and higher conception is required to comprehend such phenomena. Here the thought or intelligence breaks forth into a new and higher expression of itself. In all forms of life there is present an element compelling the mind to pass from the conception of force or efficient cause to be altogether more complex conception of self-causation or self-development. Thus the materialist cannot help accepting the conclusion that thought and mind is not an evolution of matter but the prius of all things. We shall now endeavour to show what constitutes the necessity of religion. The disproof of the materialistic reduction of all things to the expression of mechanical force does not furnish any proof of God or any justification of the religious attitude of mind. To prove the necessity of religion it must be shown that there is in the very nature of mind a potentiality of infinitude, that upward movement of mind which is envolved in religion. Priority

of thought is not sufficient unless we can further show that mind is impelled onwards by its own inward constitution towards some infinite kind. There is a vast difference between our ideal of perfection and our actual attainment. However great our progress towards it may be we are conscious that it yet falls far short of our ideal. We are conscious of our moral infirmities yet we can tell that there is no point of moral progress beyond which we may not aspire. We know that our knowledge is limited nevertheless there is no limit to it in our conception. This boundless capacity of progress while we have a secret ideal of perfection immeasurably higher than our highest attainments is what is called a potential infinitude in our nature as spiritual beings. That is to say the spiritual nature and life of man are capable of realising the consciousness of God and our essential relation to Him.

God is perfect and absolute ; we are finite and imperfect beings. Is it possible for the finite to attain to a knowledge of the infinite ? Can the imperfect realise a consciousness of perfection ? A little consideration will show that God is not unknowable as Sankhya Philosophy and Positivism would have us believe. Our knowledge of what is finite and imperfect is admitted. Such knowledge implies the conception or the ideal of what is infinite and perfect. The knowledge of a limit implies an actual transcendence of it. We can only be conscious of imperfection because we have within us latent or explicit a standard of absolute perfection by which we measure ourselves. God is absolute and perfect and our knowledge of Him as such is involved in the knowledge of ourselves as relative and imperfect. It is our knowledge of God, the relation of our nature as spiritual beings to Him which alone gives reality to our partial knowledge, and makes us aware that it is partial.

It may be contended that the conception of my own imperfect knowledge is forced on me by the presence of an intelligence relatively greater however imperfect in itself, that nothing so vast as knowledge of an infinite being is needed in order to make me conscious of my own finitude. But it is forgotten that the standard of measurement of my own finitude is applicable to all stages of human attainment.

It is a standard which, whatever may the degree of my spiritual progress would still reveal to me my own imperfection. I do not ultimately measure my knowledge or become conscious of its limited

and imperfect character by comparison with another man's knowledge because that also may be imperfect and erroneous. But by referring to an absolute knowledge I invariably act on the conviction that it is an infallible standard and an ultimate criterion of certitude.

Even scepticism cannot avoid the conclusion which it attempts to dispute. In the very act of doubting, it arrogates to itself a knowledge which it asserts it does not possess. To be able to pronounce human knowledge as defective and imperfect, the sceptic must of necessity have an ideal of absolute and perfect knowledge in comparison with which his verdict is pronounced. The very denial of an absolute intelligence in us could have no significance but as a tacit appeal to its presence. An implicit knowledge of God in this sense, is proved by the very attempt to deny it.

From the foregoing observations it is abundantly clear that the nature of man as a spiritual being involves these two things:— (1) "The capacity of transcending his own individuality, of finding or realising himself in that which lies beyond him; (2) the latent or implicit consciousness of the absolute unity of thought and being, or of an absolute self-consciousness in which all finite knowledge and existence rest. In these two principles—the first of which implies the never-ending impulse to transcend ourselves, the second of which points to a universal or absolute mind as that in which the effort to transcend ourselves finds its ultimate explanation, we discern deep-laid in man's nature that which constitutes the basis of religion."—Gaird's *Philosophy of Religion*. When we have known that God is absolute and perfect we have still to enquire whether His providence is general or particular; in other words whether His established laws of nature by which the universe is set going are mere substitutes for His own action or whether these laws or forces are no other than His will-force. For in the case of the former alternative God is reduced to a mere mechanical harmony or order and not a living Personality to which our nature instinctively offers love and veneration. The latter conception is the immanence of god, god not outside but in the universe. The relation of the physical universe to god is analogous to that of our body to our soul. It is the mind or the soul which excites or stimulates the bodily action; when the eye sees, the ear hears, the tongue speaks, it is through the mental energy transfused into these organs. The inti-

mate connection between the body and mind, does not imply that my body is myself, the ego. Similarly the universe is the body of god, but as it is gross to confound the body with the mind, so it is gross to confound the universe with god which is Pantheism.

Pantheism and the immanence of god do not mean the same thing and belief in the immanence does not involve Pantheism. Pantheism is the doctrine that all is god and god is all, that every existence is deity, and that deity is every existence, that god and the universe are conterminous and identical. "The immanence of god," says Dr. Martineau, "is by no means opposed to the transcendency of god, that the fact of divine action everywhere and always through the physical universe, affords no inference that there are not spheres of divine existence transcending and beyond that universe."

Pantheism denies that the one infinite being in a person—is a free, holy and loving intelligence. It represents our consciousness of freedom and sense of responsibility as illusions. God, according to Pantheism, alone is. All individual existences are merely his manifestations,—all our deeds whether bad or good are His actions; and yet while all is god and god is all, there is no god who can hear us or understand us—no god to love us or care for us—no god able or willing to help us.

Pantheism represents absorption in deity, the losing of self in god as the highest good of humanity; but this is a mere caricature of that idea of communion with god in which religion must find its realisation, as Pantheism leaves neither a self to surrender nor a personal god to whom to surrender it. The absorption of the finite in the infinite which Pantheism preaches is as different from that surrender of the soul to god, as night is from day, as death is from life.

KAILAS CHUNDER KANJILAL, B.L.

## THE STORY OF THE SINHALESE PEOPLE.

### I.

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[AUTHORITIES : *The Dipawansa, Mahawansa, Rajawaliya and Rajaratnakara.*]

The history of the Sinhalese people opens in the forests of central India by the waters of the Brahmini and Baitarani five centuries before the birth of Christ. The district of *Sinhbhum* 'Lion-land' in Eastern Bengal (lat. 21°59', and 23°53' long. 85°7' and 86°56") and the village of *Sinhapura*, on the borders of the adjacent division of Narsinghpur in the Central Provinces preserve to this day the name of the land where the people were first called Sinhalese, as the port of *Bandara Maha Lanka*, on the Godavery possibly commemorates the spot whence the exile Prince Wijaya sailed away with his band of warriors to seek a new home over unknown seas. The Sinhalese have brought with them the legend of the origin of the race, with it all their old chronicles open, and the genius of their poet Kiramba has rendered the story into verse; handed down for two thousand years, the tradition is still fondly cherished by the people; and the writer of Sinhalese history cannot do better than sketch the tale as found in their oldest records.

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In past time the king of *Wanga* (Bengal) wedded the daughter of the king of *Kalinga* (Orissa) and had by her the fair princess Suppadevi. At her birth the royal astrologers predicted that the princess would mate with a lion and to save her from such a fate, the king confined her in a palace set round with guards. True to the prophecy, a wild desire for a life of liberty drove her in disguise from the palace walls and she joined a company of merchants on their way to the *Magadha* country. In the heart of the forest in the land of *Lala*, a lion attacked the caravan, and carried the princess off to his den while the rest fled. By this

connection the princess Suppadevi gave birth to twins, a son and a daughter. The boy who took after the lion in the shape of his arms and feet, she called Sinha Bahu, the 'lion-armed' and the girl she called Sinhasiwalli the 'lion-streaked'. One day in the lone cave the wondering boy enquired of the difference between themselves and their father, heard from his mother their rank and lineage and the story of their strange birth, and how as the morning drove the lion to seek his prey in the forest, a huge stone which was rolled into the passage kept them captives. The royal youth moved away the stone and measured his strength for the morrow's work by carrying it over fifty *Koduns*, the next day while the lion was roaming in the woods for his prey, the prince left the hold bearing on his shoulders his mother and sister. Evening found the wanderers on the outskirts of the wood where prince Anura, Chief Captain of the king of *Wanga* was directing the cultivation of a provincial village under a spreading Banyan tree. "We are the dwellers of the forest" explained the wanderers to the enquiries of the prince, as they appeared before him clad in leaves. The apparel and leaves of rice he had ordered for them turned to fine linen and vessels of gold in their hands; struck with wonder, he enquired of the strangers their rank. The princess in answer to the Chief Captain's request announced her birth and lineage. When the account was concluded Prince Anura recognised in the sylvan princess the daughter of his father's sister, and having conducted the strangers to the city of *Wanga*, he there married his cousin.

The lion returned that evening to find an empty lair, and lashed into fury at the loss of his spouse and offspring swooped upon the border villages. Terror of the lion drove the countryside from their homes for relief to the court, and the king of *Wanga* set a price of a thousand pieces on the lion's head. The reward which was soon doubled failed to tempt any spirit daring enough to undertake the perilous quest till the lion prince Sinhabahu came forward to accept the offer, and the protests of his mother failed to turn the prince back from his unfilial task. The king of *Wanga* promised to give him that country in case he succeeded in slaying the lion. "Sinhabahu took bow and arrows, went into the wilds infested by the lion and shouted aloud 'come.' The Lion on hearing his son's voice was delighted and

ran towards Prince Sinhabahu. On seeing the lion the prince shot an arrow, but its point was turned and it fell to the ground : similarly the second and third arrows glanced off : but when he impelled the fourth arrow with both his hands, the royal lion thought within himself that it was intended to kill him and being enraged glared on his son fiercely meaning to devour him. The arrow struck the lion on the forehead and he fell to the ground. Then he called his son and laying his head on his son's lap, asked him to say of both mother and sister ere dying and died.\* The prince struck off the lion's head, and with its flowing mane bore it back with him to the capital to find that the king had been dead seven days. The king of Bengal had left no son and his ministers offered the crown to his grandson Prince Sinhabahu, for his service in ridding the country of the lion, and his near kinship to the late monarch. The prince placed the crown on the head of prince Anura his mother's husband, and along with his sister Sinhasiwalli took his way to the land of his birth. "There" runs the *Mahavamsa*, "he founded a city called Sinhapura. In the forest a hundred *Foduna* in circuit he formed villages in positions favourable for irrigation. In that capital of the land of Lala making Sinhasiwalli his queen-consort, Sinhabahu ruled the kingdom."

In *Sinha* may be recognised one of those fierce robber chieftains common to the period living in the wild wood and swooping down on passing caravans from his hold in the heart of the forest : and perhaps to the terror inspired by his name may be traced the title of the Lion of Lala. The name of *Sinha* so common in north India have led some to believe that the legend was inspired with an attempt to conceal the liaison of a royal princess with a man of obscure origin called *Sinha* ; and the story first contrived to veil a princess' guilt and the crime of slaying a father fostered the national pride of a primitive people with the grandeur of tracing the origin of their royal race from the king of beasts. The significance of Narsinghpur the district on which Sinhapura is immediately situated would also favour this suggestion as it implies that a "Man-Lion" *Nara-Sinha* had once his stronghold in these wild fastnesses.

It was at the great period of Hindu expansion following the epic



age when the Aryans were clearing the dense forests of North India, and wild animals were retreating before the face of man, when large marshes and swamps were being drained that Sinhalese axes were ringing in the woods of Lala, and the town of Sinhapura rose in the midst of the new domain with pleasant villages, and dams were raised for watering the smiling fields, where the little village of *Lahara* or *Lahada* preserve to the present day the memory of the *Lala rata* the land of *Lala*. The colonists from *Wunga* over whom Sinhabahu held sway bore the name of Sinhalese, from the "Lion-taker" *Sinhala*, and the land they settled in was known as *Sinhbhum*, "Lion-land."

According to the tradition, Sinhasiwalli bore twins at sixteen births, thirty two children in all. The eldest was called Wijaya, and his twin-brother Sumittra. "Be it known" says the *Rajawaliya*, "that, on the day of Wijaya's birth, seven hundred men children were born in the same city; because he was destined to destroy the demons in illustrious Lanka and assume sovereignty by the power of the merit of his birth on a Thursday, at the time when Jupiter rose above the horizon and the sun was in the sign Pisces."

In a short while the existence of the infant state was threatened by a danger within. Prince Wijaya who according to Indian custom was created sub-king by his father when he came of age, soon began to manifest signs of a wild and turbulent disposition. Surrounded by a band of companions as lawless as himself, who if we may credit the story were born on the same day as himself, Prince Wijaya sorely tried the patience of the people by gross outrages on their persons and homes. When at last stung by a sense of their wrongs the people sought redress from their sovereign, Sinhabahu counselled the prince and sternly rebuked his followers. The advice was unheeded and once again the people appealed to the king. Sinhabahu however awakened to a sense of the national danger as the cry "kill thy son" burst on his ear in the shout of the enraged people. He put Prince Wijaya and his seven hundred followers in a vessel and sent them adrift on the ocean, when he had marked the infamy of the exiles by ordering the half of their heads to be shaved. Their wives and children were put off to sea in two other vessels which bore them to the shores of Nagadipa and Mihindudipa, probably the bleak islets on the northern coasts of Ceylon where they are supposed to have

settled among the natives. Prince Wijaya as he drifted down the Bay of Bengal touched at the port of Suppraka possibly at Bandara Māha Lankā, on the mouth of the Godavery so-called after the event, but apprehending danger from the natives on account of the lawless character of his band he put to sea again and sailed away to seek a haven on a sterner strand, and to plant a home among a wilder people.

EDWARD W. PERERA.



## *A DYING RIVER.*

From time to time, at intervals of a few years, one of the bars that impede the navigation of the Hooghly alters its shape, there is less water in the channel over it, and ships are detained for longer or shorter periods on their way up or down the river, occasionally culminating in delays at Diamond Harbour to complete the loading of departing steamers and to partially discharge those arriving, to enable them to cross the shoaled bar. Whenever this happens there forthwith arises an outcry that the river has deteriorated, and that unless remedial measures are promptly adopted, Calcutta is incurring grave risk of becoming an inland village. The nervousness permeates all classes, and is manifested by resolutions, bearing the impress of trepidation and ignorance, passed by various bodies, by a more or less abundant crop of impracticable proposals for deepening the channels, and, in very aggravated cases, by a desire on the part of the port authorities to learn something more about the river of which they have charge. After a while a channel happens to be scoured in the offending bar, so that steamers pass up and down the river with only the normal difficulty, and before long a comfortable belief in the permanence of the existing order of things is engendered, those who before committed themselves to fears as to the future are denounced as alarmists and croakers, and the pendulum of public opinion swings as far in the direction of settled security as it had before gone in that of imminent danger, and with as little reason.

It is impossible to obtain a just conception of the magnitude or importance of river changes by the consideration of one or two of the lower bars. A careful examination of the James and Mary shoal, for instance, reveals many points difficult of explanation, which are only seen to be explicable by their relation to changes occurring elsewhere, and it may be accepted as an axiom that there can be no reasonably balanced judgment as to the

deterioration or amelioration of the river as a navigable channel without prolonged study of its entire length from the Ganges to the sea. This will perhaps be undertaken some day, and meanwhile we may profitably glance at a few of the features that force themselves on the attention of the investigator.

For the first 180 miles from the point where the Hooghly (there called the Bhagirathi) takes off from the Ganges, it has a depth, over the shoal places, of 20 to 25 feet in the height of the rains, and a few inches only in the dry season. The depth of the water in the dry season has been less in recent years than it was some fifteen to twenty years ago, partly due to less efficient training works, and partly to the tendency which the Bhagirathi exhibits, in common with all rivers in alluvial country and subject to floods, the tendency to gradually raise its bed.

The whole of this length of the river is, with others, in charge of an Engineer of the P. W. Dept., whose duty it is to maintain a channel navigable for country boats in the dry season. The procedure is to put down training walls constructed of bamboo stakes and coarse mats to direct the flow of water so as to scour out and keep open a continuous channel. As the operations do not commence until after the end of the rainy season, when the river has fallen and the current has almost died away, it is not surprising that only a minimum amount of scouring is done, and that it is only towards the end of the dry season that the channels of that season become clearly defined. As, moreover, there is no attempt to scour out a permanent channel, and the training works are all removed when the advent of the next rains brings enough water down the river to allow the training walls to do useful work, the slight channels so laboriously scoured out during the dry season are obliterated by the first floods that come down, and at the end of the rains the operations are commenced again *de novo*.

The methods employed have greatly changed since the days when Mr. Horne, and, later, Mr. Roberts, were in charge of the Nuddea Rivers, and for some years have failed entirely to keep open more than the semblance of a navigable channel in the dry season, with a consequent suspension at that time of all traffic except what is represented by small dinghies.

During the rains, at which time the Ganges is high enough to

send an abundance of water down the Bhagirati, the river is crowded with country boats, many of them of large size, and not a few steamers and flats also traverse its length, and if sufficient water were available this traffic would be continuous all round the year.

The work that is done in training the river in the dry season has no reference whatever to the rainy season channels, these are not benefitted (except here and there through accidental identity) by the scouring of the dry season channels. Indeed in many cases the dry season channels are likely to have an injurious effect, by wrongly directing the scour in the early part of the rainy season ; but it is probable that on the whole the training works have no appreciable effect on the river beyond the season in which they are constructed and again removed. Their main use at present appears to be to serve as a pretext for the levy of tolls, ostensibly to cover the expenses, but actually (in most years) to add to the revenues of the P. W. Dept. The tolls are as a matter of course levied all the year round on the craft that use the river, because as the training works do not maintain a channel in the dry season there is next to no traffic at that time upon which to levy tolls, and therefore, it being impossible, by reason of their inefficiency, to collect tolls while the training works are in operation, tolls are levied on the craft which use the river in the rainy season. It would be merely slaying the slain to condemn a practice whereby one class or one group are taxed to pay the cost of operations undertaken for the benefit of others, and from which those who bear the expense not only derive no corresponding benefit, but derive no benefit at all.

It is perhaps characteristic of the way in which the training of the Bhagirati is undertaken that no record is kept of the state of the river bed from season to season, so that the results achieved may be compared on an intelligible basis. True, some years ago the executive engineer in charge of the Bhagirati measured a series of cross sections and a longitudinal section of the river bed, but this was due to his individual enthusiasm and not to the intelligent direction of his department. Indeed, so little has real information regarding the river been desired that not only were no further sections taken, but the measurements recorded have been so imperfectly preserved that it is not now possible to identify the posi-

tions of the sections, and they are therefore almost useless for the purpose of comparison. It may well be supposed that the absence of proper records, exhibiting the degree of success or failure attending the work done, shows that the operations are not intended as a serious attempt to maintain a navigable channel, and to some extent this may be true, but it is also likely that the heads of the Department have not realised the extreme importance to Calcutta of work done in the Bhagirati, and the priceless value that records of that river will have as time goes on. This cannot have been clearly understood or successive Secretaries would have insisted on the work being done very differently. To undertake the training operations with any hope of reasonable efficiency it would be necessary to have quite four superior officers for the Bhagirati alone, with a full staff of subordinates. The futility of the present work is largely due to the want of supervision. There is one European officer to supervise and direct the work on three rivers, a total length of some 400 odd miles. The absurdity of expecting any results but those now obtained is obvious, and when we also consider the fact that the one Engineer in charge of the work has usually come to it without any special aptitude or ability, without any experience, and sometimes without any knowledge of similar work elsewhere, it must be confessed that there is no longer matter for surprise that the work is not productive of more good, but rather that it does so little harm to the river. The need for special knowledge of training works is often apparent when there is a change of Engineer, and the new incumbent is compelled to learn by the method of trial and error, at the expense of the river. His first year is therefore frequently a period of experiment, and the channels suffer accordingly.

If through natural causes, or by reason of any blundering on the part of the river training staff, the Bhagirati were to close altogether, it may be easily shown that the Hooghly would close more or less rapidly. In the cold and dry seasons, that is to say from November to June, the flood tide is much stronger than the ebb, and in these seasons the flood tide erodes the banks and carries up the river a much greater quantity of material than can be taken down again by the ebb tide. This material is therefore deposited on the shoals in the upper reaches of the river. It is only in the rainy season that the freshets coming down the

Bhagirati overpower the flood tides and scour out the channel again. If this annual scouring by the freshets were to cease, the deposit of silt by the flood tide would continue unchecked in the upper reaches and would gradually extend downwards until the whole river would become reduced to the dimensions necessary to carry the surplus water off the area of flat country through which it runs. Long before this stage is reached, the river would be closed to shipping, and Calcutta would become an unimportant inland town, would consequently be unable to properly maintain its water and drainage works, would then be decimated by disease, and possibly abandoned.

In passing we may notice the extraordinary fatuity of those who put forward proposals for coaling wharves at Port Canning, or for a ship canal from the Kidderpore dock to the river Mutlah. The conditions under which the deep channel of the Mutlah was scoured out no longer obtain. The Mutlah was formed when it was an important outlet of the Ganges, whereas now it only drains a very limited area of flat land to the East of Calcutta, and its flood tides dominate the ebb tides, eroding its banks and depositing the eroded material at and above Port Canning. Deprived of the scouring effects of freshets, the Mutlah is clearly a dying river, dying much more rapidly than the Hooghly, and, unlike the Hooghly, its malady is one for which there is no available remedy. As a navigable river it is certain to disappear and there is no hope of saving it, and therefore any sum that is spent on docks, wharves, or canals, dependent on the navigation of the Mutlah, must of necessity be entirely wasted. Nevertheless, the knowledge that the days of the Mutlah are numbered as a navigable river does not prevent the recrudescence of schemes foredoomed to failure, and does not prevent such schemes from being discussed in the public press as if they were seriously possible.

It manifestly becomes very important for us to ascertain if possible whether the volume of water coming down the Hooghly has suffered any diminution, and whether we can discern any conditions likely to obstruct the descent of the freshets, and also whether there is at present any indication of deterioration of the river.

The volume of water passing down the Hooghly at Calcutta

was suddenly reduced about a century and a half ago by the diversion of the Damuda, which used to run into the Hooghly at 35 miles above Calcutta, but now joins it opposite Fulta. By this change the quantity of water flowing down past Calcutta was reduced by almost a half. The natural and inevitable result of this would be a reduction of the cross section of the river, the reduction taking place both in lessened width at low water and in reduced average depth. It is uncertain whether the deterioration of the river between Fulta and Calcutta due to this cause has reached its maximum or whether the river is still contracting its channel under the influence of the withdrawal of the Damuda waters. There are so many different causes for the present alterations of the channel that it is difficult to apportion the precise extent of the injury effected by each.

There is unfortunately very little doubt that the Bhagirati is changing for the worse, and although the absence of proper records prevents us from stating the exact amount of the deterioration, certain facts are available which serve to indicate the changes that are taking place. The bed of the Bhagirati seems to have a general tendency, already noticed, to rise. It is well known that its shoals and bars have had less water over them in recent dry seasons than they had even 15 years ago, and this in spite of the fact that in the dry season the water does not fall as low at Berhampore as it did formerly, proving that the bed must have risen considerably. One of the Embankments has been cut down this year, and when the river is in high flood a certain quantity of water is allowed to pass away to the eastward instead of being confined to the Bhagirati, and compelled to aid in scouring out the river channel.

Below the Bhagirati we come to that portion of the river between Nuddea and Hooghly. This is also in charge of the Executive Engineer who trains the Bhagirati, but as there are no training works here he allows it to take care of itself. It is above the jurisdiction of the river surveyors of the Port of Calcutta and consequently they never see it. It is in this section that evidences of deterioration will make their earliest appearance, and if in any year the freshets are small and fail in scouring out the channels properly, and the flood tide succeeds in carrying up and depositing a large amount of silt in the river, it is between



Nuddea and Hooghly that the effect will be most marked. One would naturally expect that this portion of the river would be accurately surveyed at regular intervals. So far from this being done, however, it is believed that it has never been surveyed at all. It is amazing, but nevertheless true, that neither the P.W. Department in charge of the upper part of the river (the Bhagirati) nor the Port Commissioners in charge of the lower part of the river from Calcutta to the sea, nor the owners and agents of the ocean steamers, appear to grasp the importance of knowing with certainty what is taking place in the last 60 miles or so of the tidal portion of the Hooghly. In the absence of surveys we have to fall back on the evidence of the more or less illiterate natives whose occupation leads them to observe the condition of the river. A careful inquiry fails to elicit much information showing definite deterioration of the lower part of this portion of the river, although here and there some reaches seem to have become shallower on the average. But when we come to the upper 20 miles of the tidal portion, from, say, 15 miles below to 5 miles above Nuddea, we learn that in the last twenty years the depth has become reduced to about half what it was. It must be remembered that it is precisely here we should look for the first symptoms of deterioration, the first signs of approaching disappearance of the navigable channel, and although mere opinions, without exact data, must be received with the utmost caution, there does not seem to be room for doubt that deterioration of this part of the river is definitely and clearly proved.

The rise in the bed of the Bhagirati, which seems to have recently been at the average rate of about two inches per year, may be expected to be much more rapid in the future. The deposit of additional silt reacts on the flow of water, restricting the current, and causing still more silt to be deposited, which still further checks the current, and so on, so that the later stages are likely to be increasingly rapid, and the Bhagirati may close almost entirely in a very few years. Seasons such as this, with small freshets, will tend greatly to increase the deposit of silt, and to raise the mean level of the bed of the river.

The Hooghly will therefore be more and more dependent on the tides for the keeping open of the channels, though the length of the tidal portion is so great that the tides may be able to

maintain the channels and keep the port open to sea steamers for many years to come. With the increasing variation in the freshets due to the rising of the bed of the Bhagirati there will however necessarily come an increasing variation of the condition of the bars below Calcutta, and in years of abnormally low freshets we may naturally expect the rise of the Kidderpore shoal, the increase of the Seebpore Sand, the reappearance of a bar between the Sankrail Sand and Munikhali Point, and the shoaling of a Eastern Gut.

Evidences of deterioration of the river at and below Calcutta are plainly visible in the records of the surveys, erratic though these are. The mean cross section of the river where it passes Calcutta has been considerably reduced. It is within the recollection of many of us how Prinsep's Ghat, the structure now 200 yards from the river, stood on the river bank less than 30 years ago, and its steps, now buried and out of sight, then led down into the water. It may be remembered how, only 20 years ago, the low water mark from Ramkrishnapore to Shalimar was just about where the riverside road now runs, whereas now even high water hardly ever reaches the road, and low water is in some places 400 feet away. It is only 30 years ago since steamers of about 300 feet long and 22 feet draft were placed at the upper swinging moorings, there being no fixed moorings at the jetties long enough to take them. Could vessels of this size and draft lie at the swinging moorings now?

The fact that the bed of the river has not been eroded at Calcutta in spite of the encroachments on both banks is to some extent an indication that less water passes down than formerly, and causes less scour, though it must not be forgotten that most of the "improvements" of the Port Commissioners are such as to lead one to suppose that they are primarily designed for the purpose of injuring the channel. The reclamation from Seebpore to Shalimar is responsible not only for the increase of the Seebpore Sand but also for the Shoal opposite Kidderpore. The very dredging is done in such a way as to take the silt from one set of moorings (where it is quickly replaced) and to deposit it amongst others, where it stays. It is true that the mud dredged out from in front of the jetties is taken across the river and dropped into a deep hole just below the Howrah railway Station, and the Port

Trust authorities appear to be proud of having found a sort of bottomless pit, a hole they are unable to fill, and therefore an excellent place for surplus silt to be shot, but it is well-known that this hole is scoured by an eddy, and any mud that is dropped into it is carried down and across the river and deposited amongst the Esplanade moorings. This may be partly the reason why so many of the empty moorings in Calcutta are unusable, not now having sufficient water to float vessels of the size that frequent the Port.

A strange fatality appears to have dogged the actions of the Calcutta Port Trust, and when they have endeavoured, with the best intentions, to inaugurate real improvements, there has always been some important point overlooked or some quite unbelievably foolish blunder committed, which has vitiated the entire scheme. Witness the construction of a dock at Kidderpore. A dock properly designed and equipped would be of immense value to the Port, but the dock that was built had walls so weak that they had to be supported by filling the dock to the brim with water, so that vessels tower into the air, and all goods have to be hoisted to a great height before being put on board. The power that is wasted in this way is about 300 horse power continuously employed during working hours, and time, still more valuable, is wasted in the operation. A swing bridge was placed across the dock so close to the water that it has to be swung open to let even a cargo boat pass. Although from the necessities of the case a large quantity of cargo is shipped from boats, there is no facility for locking boats into the dock, and shippers suffer in consequence by having to pay a higher rate for boating goods to the dock than elsewhere. The entrance lock, moreover, was made too short for the steamers of that time, and too narrow also for the steamers of this. Another entrance gate (not a lock, only a gate) was constructed, but it was built so that it has not been used, and indeed can never be used. In fact, wherever an irremediable blunder could be made in the construction of the dock it was made.

Instances might be multiplied in every direction in which the energy of the Port Trust has been manifested; let us turn to their latest experiment. A year ago the Port Commissioners purchased a small dredger of the sand pump type with a rotary cutter in front of the suction pipe, a very excellent machine for removing

coarse sand, the coarser the sand the better the dredger will work. Now it will scarcely be believed that the Port Commissioners kept the dredger a long time in the Kidderpore dock extension, scraping and sucking at a stiff clay. Finding that this was not a success, it occurred to some one to try the dredger in the river, and it was accordingly sent to the only place where it was certain to fail, viz., to the Pathuriaghata shore, where the river bed is strewn with the wrecks and rubbish that have been dropped there for the past century. The dredger tore up sunken boats, broke the teeth of the cutter against pieces of timber, wrapped lost chains round its revolving cutter, and pumped up pieces of wood, bits of iron, and parts of bricks. After a few days of this, when the rotary cutter was hopelessly broken, and the probability of the rest of the machinery being smashed to pieces could no longer be overlooked, the dredger was sent with a new cutter, and other parts repaired, into the Kidderpore dock to resume the absurd struggle with clay. This is the record of nearly a year's work of an excellent sand pump dredger in the hands of the Calcutta Port Commissioners.

There are many reasons why there has been no attempt at removing the bars in the Hoogly, and no real attempt at improving the Bhagirati. One is to be found in the enervating climate, so destructive of personal energy. Another lies in the fact that as a rule the men who are in a position to initiate such work are nearing the end of their Indian career. Their thoughts are already turning to another land, and they do not care to burden themselves with a great amount of avoidable work, which can bring them little credit, and possibly a great deal of odium. They cannot hope to see their schemes completed, they know that others will have to carry on what they begin, and, if everything turns out well, those who work out the scheme to a successful issue will obtain all the kudos, while, on the other hand, if the scheme ends in a dismal failure the originator will be chiefly blamed, even though the failure may be due to the ignorance, or the stupidity, or the carelessness, of those entrusted with the work, or perhaps to a combination of all three. There is therefore no inducement to take up so very thankless a task as the diagnosis of the complaint from which our river suffers, and the endeavour to prolong its life.

One of the reasons why nothing is done is found in the training

and acquirements of the government engineers. Some of these deal with water, running water, all their lives, and are authorities on forms of channels, volumes of discharge, and so forth. But the volumes of the streams which they control (not merely interfere with) are as a drop to a tubful compared to the volume of a river like the Hoogly, and when they are consulted as to the best means of dealing with the Hoogly they are unequal to a correct estimate of the magnitude of the task. Some years ago the writer endeavoured to interest a senior engineer in the improvement of the Hoogly and was told : " The Hoogly is much too big to ever think of controlling it." His views changed latterly, and he endorsed with a certain amount of approval a daring, not to say wild, proposal for a drastic alteration of one of the reaches, and it is to be feared, that not only in his original dictum, but also in the manner of his change of view, his opinions are typical of those held by other senior officers of the Public Works Department.

If it is true that the Hoogly is so large that it is useless to think of controlling it, we can do nothing but helplessly look on for the next three generations at the dying struggles of our expiring waterway, and let the Bhagirati and the Hoogly close, and remain a succession of pools, until the time, centuries hence, when the eastern portion of the delta will in its turn close up and the Ganges will break through into the Bhagirati, and its mighty stream will once again flow down the western side of the delta, as in days of old.

On the question of the controllability or otherwise of a river as large as the Bhagirati and Hooghly we may look at the results achieved by the Mississippi River Commission. The Mississippi varies a good deal from dry season to floods as does the Hooghly, and 800 miles from its mouth it exceeds the Hooghly (at Calcutta) in floods by four to one, and its minimum flow is about double that of the Hooghly. Its variations of level due to floods are about twice as great as in the Hooghly. The River Commission entrusted with the work has controlled, straightened, dredged, trained, and improved, some 2000 miles of this vast river. The works now in hand are intended to keep open a channel not less than 8 feet in depth for a thousand miles, and it is contemplated to attempt to ultimately maintain a minimum depth of 14 feet all the way from Lake Michigan to the sea.

Compared with this, what are we to say of the training of the Bhagirati, in the dry season only, when the water does not amount to more than a dribble over the bars. Compared with work on this scale, even the improvement of the Hooghly is not an undertaking the magnitude of which need appal the most timid amongst us. We need only follow in the footsteps of the Mississippi Engineers, follow them at a distance, and imitate, on a suitably reduced scale, what they have done.

We must not forget that competition between nation and nation, between port and port, is likely to become increasingly severe, and only those which adopt every means of cheapening production, and of reducing the cost of transit and handling, will be able to survive: the law of evolution will inexorably eliminate the commercial unfit. It behoves us, then, to watch, always lest we fail in some measure to appreciate and take advantage of our opportunities, and with renewed efforts meet the problems that confront us, in a way that will inspire confidence and ensure success.

R. C. B.

# **AN OPEN LETTER ON THINGS IN GENERAL.**

FROM ANGLO-BRAHAMANI-BULL TO HIS EXCELLENCY LORD  
CURZON OF KEDLESTON P.C.-G.M.A.I.-G.M.I.E. ETC. ETC.  
VICEROY AND GOVERNOR GENERAL OF INDIA.

BY FAVOUR OF THE EDITOR, THE "NATIONAL MAGAZINE."

SIR,—Let us remember the commendment to praise famous men, such as bear rule over kingdoms—Men renowned for their power and for giving counsel by their understanding—Leaders of the people—For the most High hath worked great glory and much good by them—Men who do their level best to see things with their own eyes, to hear with their own ears, and then to pass an impartial and just judgment, according to the wisdom vouchsafed to them, and I believe Your Excellency is doing your best to earn the Title of "Curzon the energetic and the just. May thy name and fame become equal to that of NAUSHIRAWAN, on whom be peace. In whose regime the prophet Mahomed was born. For a good Life hath but few days but a good name endureth for ever. May Your Excellency go on as you are going. And when the time comes for thy bones to be laid to rest in Westminster Abbey, may that day be distant, I hope.

Old England will give you a Stone  
Whatever it may cost her,

*On which*

India's sons will write upon  
*Hic Jacet Pater Noster.*

But enough by way of poem. Your Excellency has doubtless discovered by this time, that the just and righteous government of India is a strange and most difficult problem. India, with all its ramifications of castes and religions has, not unjustly, been likened to the Sepulchres of the Pharisees. Although all may appear fair and white on the outside, yet no one, especially a Foreign Government, can tell what is going on within.

I have often thought that one of the great dangers to the stability of British rule in India is caused by the Freedom given to Faddists, however well intentioned, to force reforms on the people

from without, which ought to come from within. The Rulers of India must never forget that there is a wide difference between the East and the West and that the civilization, such as it is, the convictions and habits of the people of Great Britain, grew up gradually under the fostering influences of our Education, Religion and National Surroundings, and were never forced on the people by Government and what may be very right and proper for the people in England may not yet be suitable for India with its different traditions and customs. I need not go back to the causes which brought about the Great Mutiny of 1857, which are now matters of history but I will come to times and incidents 35 years nearer the present day.

Your Excellency has lately visited Manipur, the locality of the latest attempt at open rebellion against the British Government, where the lives of three officers, of some importance in the Service of the State, and a considerable number of rank and file were sacrificed.

Your Excellency must have observed that the Manipurians are not exactly fools, and at the time of the rebellion they were not by any means ignorant of the power of the Government which they so wantonly choose to defy. For only a short time before a large deputation from Manipur had visited Calcutta and were present at the reception given to His Royal Highness, the late Duke of Clarence, on whom be peace, and consequently the Durbar and Government of Manipur knew perfectly the risk they were running in defying the power of the British Government. Now I don't suppose anyone in Manipur has told Your Excellency what induced the Raja and people of that little state to rise against the powerful British Government, and run the risks which they did. The truth is the Manipurians were deceived and never expected that they were to be left in the lurch to fight the power of the British Government single-handed. To be brief, the whole disturbance was hatched far from Manipur and was the outcome of the agitation against the passing by Government of what is known as the "Age of Consent Bill." The passing of which was forced on a weak Government by certain well-meaning people before the masses of India were ripe for such a reform, and the Manipurians were led to believe that they were merely leading the Van and striking the first blow in a general rising throughout India, and they actually



expected that the native regiment forming the escort of the Chief Commissioner was to turn round and side with them. 'This may, or may not, be news to Your Excellency, but it is Fact and no Fiction. That is about 10 years ago, I will now come to your own time.'

Only a few months ago we had a very serious strike of the *Ticca Garri-wallahs* and cart men of Calcutta, who had to strike work as the only course open to them to bring to notice the oppression and extortion imposed on them by the so-called "Society for the Prevention of Cruelty to Animals," forced on India by another set of Faddists. There is absolutely no need for such a society in India. It is simply another and an additional form of extortion and oppression on the poor and the sooner it is entirely wiped out of the Statua book, or the power of its agents greatly curtailed, the better it will be for the poor of India.

At the same time there is no doubt there was also a certain amount of Blackmailing and oppression by our under-paid police, but where the police chastised the *Garry-wallahs* with whips, the Agents of the S. P. C. A. chastised them with scorpions, and where the policeman took an auna, the agents of the S. P. C. A. were not satisfied with a rupee.

The Society for the Prevention of Cruelty to Animals was established in England to put down cases of degrading and wanton cruelty such as, Bull, Bear and Badger baiting, Cock-Fighting and Dog-Fighting and other degrading and demoralising sports of the lower orders in England. But the Agents of the Society were never allowed such powers as have been conferred upon the Agents of the Society in India and I emphatically say, the S. P. C. A. must either be wiped out of the Statua book or the power of its agents very much restricted, or greater trouble will be the result. The Indian *Ticca Garry* or bullock cart owners are not, as a rule, by their nature, given to wanton cruelty. It is their poverty and not their cruel natures that often obliges them to work a horse or a bullock suffering from a slight sore or lameness, and my experience is that our magistrates allow themselves to be swayed by sentimental humbug when deciding cases prosecuted by the S. P. C. A. Agents, and they never attempt to distinguish between wanton and accidental cruelty, before meeting out punishment.

As I have presumed to give Your Excellency my opinions in general on matters that will never otherwise be brought to your

notice and as I have just noticed the Black mailing of *Garry* and *Bullock*, drivers by the lower orders of the very much under-paid police I beg to call the attention of your excellency to the Calcutta Police in General, at the same time I beg to assert that I hold no Brief in favour of the Calcutta Police, any more than I do against the agents of the Prevention of cruelty to animals society. But the proverb says, "He who lives long sees much," and I have lived the full number of years allotted by king David to man; and a little over, and forty five of those years have been passed in India amongst all sorts and conditions of her people and so far as I can learn the Calcutta Police are without a "Ma-Bap" to champion their cause, so I take it up without solicitation or hope of favour, purely *con amore*. So here I am.

Would it not be possible to improve the position of the police in a wealthy city like Calcutta, by slightly raising the pay of the constables and what I will call the Non-Commissioned grades, and improve the position of Inspectors and make the status of Superintendents that of Gazetted officers, giving them a position in society which would assist to make the gentlemen holding such grades take a pride in their rank in the police force and their standing in society.

I cannot say what the reason may be but to the outside public the post of even Commissioner of police appears to have gone a-begging, as the saying is, for an incumbent, now why should that be. The police force of our Presidency Towns is a most important branch of the public service and if capable men outside the force cannot be found for the highest position in it, why not promote men from within the force to those higher grades and give the rank and file of the force something to look forward to. In these days of Non-purchase in the army why should the ranks of Commissioner, Deputy Commissioner and even Police Magistrates not be filled by capable and deserving men from within the police force, giving the members of it something to look forward to beyond a mere Superintendentship. I am informed that there are both capable and deserving men in the Calcutta police, men who have had a public school education in England and several B.A.'s and M.A.'s of our Indian Universities, serving as Inspectors and Superintendents. But that is the highest rank they can look forward to. And even when they attain that grade

the superior officers treat them as if they were only sergeants in the army, giving them no social standing to take a pride in, no wonder that our police forces are corrupt. The only wonder is that they are not more so. If we wish to banish corrupt practices from any body of men, my experience is, that there is no course so effective as making the members of that body take a pride in their position. The motto, *noblesse oblige*, although old, is as true today as it was when first uttered. Try its effect, as a reforming power, on the Calcutta Police.

So much for police reform and against allowing Faddists to force the hands of Government in the matter of reforms from without for which the people are not ready. In a country like India it is the duty of Government to lead the people, not to drive them. The Government of India must never forget that politics and religion go together. You cannot divorce politics from religion either with Hindoos or Mahomedans neither can you safely separate executive from judicial functions. That is another point on which the Government must *gang waddy*.

The next point on which I wish to call the attention of your excellency is the mischief being worked in India by trying to force the Fad of a gold standard and a gold currency on the people against their wish. Your excellency came to India after the mischief was done and you deserve the greatest praise from the Merchants, Bankers and Producers of India for the able manner in which you came to the rescue of our depleted rupee currency and for your late utterances on the working of the mints. Your Excellency must see clearly how our falsified rupee is demoralising the people by placing temptation before them to make fortunes by the illicit coinage of rupees of standard weight and fineness, and no matter how vigilant the means of detection may be, no Government can prevent illicit coining in India, so long as rupees of standard silver can be coined at a profit of about 50 per cent. on the very standard of value, with a ready market for any quantity that can be turned out. How would Government stand if Indian Juries were to turn round and refuse to convict illicit coiners so long as they were turning out rupees of full weight and standard silver, on the plea that no Government has the right to put temptation in the way of the people by enacting demoralising laws. Whatever the legal aspect of the case may be, the moral aspect of the illicit coining of money

of standard weight and metal, will always be considered, by a large number of the people, in quite a different light from breaches of excise and other laws enacted for the benefit of the whole community. Money is the measure of value, and the common store of value of the people, the great stimulus to industry and the great purchasing power, and no Government whatever has a moral right to debase the standard of value of the country, and our money being our standard measure of value cannot morally be divorced from the value of the uncoined metal from which our money is coined. The duty of Government is not to attempt to regulate the currency of the country, but to put its mint stamp on all money as a guarantee of its value for the protection of the people. But to explain my views fully on this point would require an article as long as Mr. Pennal's judgement. I will therefore return to the fad of a gold standard and gold currency for India. Your excellency has seen with your own eyes, as no Viceroy ever before has seen, the poverty of the great mass of the people and must recognise that the people of India are too poor for a gold currency, besides they were perfectly content with the silver currency, and the currency notes of the Government were, year by year, coming into more favour by the people, therefore why attempt to force an over valued or appreciated gold currency on them against their will, and, in addition, to demoralise them by a falsified rupee and then punish them for falling victims to the temptation placed before them. True, by this dishonest rupee the Government have been able to place a few crores of rupees to the credit of the gold reserve for remittances to England. But it will require a very long-headed finance minister to make the mass of the people of India believe that financing after this manner is for their benefit.

In a matter of this sort, lay to heart the advice of the Wise King, "My son set not thine heart upon money unjustly gotten for it will not profit thee in the day of calamity, Winnow not with every wind and go not into every crooked way of making money."

To put these few crores to the credit of the Gold reserve fund, consider how many crores have been diverted from the pockets of the Producers of India. Press upon the Government of England to reconsider their Gold Currency and Gold Standard policy and be not ashamed to confess their mistakes. And, so far as India is concerned, "Do not attempt to force the course of the River."

I will now glance at the late terrible famine. When Your Excellency so nobly and generously went and saw the state of the people with your own eyes and listened to their petitions with your own ears, and God alone can tell what trouble you averted and how much discontent you allayed by that visit. I can faithfully and honestly assure Your Excellency that your personal visit to the Famine districts was of much more value to England than if Your Excellency had remained on the cool heights of Simla passing Sedition Acts. But that is dangerous ground.

I am old and grey-headed and I have seen many famines in India. But in all former famines, even the poorest of the agriculturists had always some small saving's bank fund to fall back upon in the form of silver ornaments, made from their hard earned government minted rupees. But our Currency Legislation of 1893 was as if the Government had passed a law confiscating three-fourths of the people's savings. I remember the late famine-stricken districts, during the seven years of plenty, from 1860 to 1867. during the time of the Great Civil War in America when silver was pouring into India full bore, for her cotton and her oil seeds and other produce, when the cultivators were in such plenty and ease that they were ornamenting their bullocks with silver balls on the tips of their horns and hanging garlands of rupees round the necks of their carriage and even plow bullocks. That was storing value in their saving's bank. Although that was from 36 to 40 years ago much of that store of value remained till the outbreak of the late famine. But owing to the closing of the mints and the consequent depreciation of uncoined silver, the poor cultivators had to take their store of value to the covetous extortioner, who snatched three fourths of it away, and paid only four annas for what was originally worth a rupee. This raised great discontent and just when rebellion was on the eve of bursting out, for there were not wanting many who instilled into the minds of the people that the British Government was solely to blame for their distress, Your Excellency visited the famine-stricken districts and did what mortal man could do, to ameliorate the painful condition of the people, and the news ran like wild fire throughout the length and breadth of India, "That His Excellency the Viceroy is himself a mortal man and feels for the people and has come to do what mortal man can do to save them." Just then rain

fell and Your Excellency was looked upon, by tens of thousands, as a God, and the occupation of the sedition monger was gone. Just at that time your humble servant visited Sholapore in the Bombay Presidency, which was also badly stricken by the famine and met an educated Brahmin who said with reference to the visit of Your Excellency, "What a noble record that will be against the name of Curzon in years to come, and thank God no Sedition Act nor Sedition Prosecution stands against his name to dim its lustre—Lord Curzon not only feels for the people but he feels for our dumb animals our bullocks and plow cattle."

I am putting this on record in the *National Magazine* not to flatter Your Excellency but to let you know the gratitude of the poor cultivators whom you did your utmost to assist in their sore need.

Speaking about bullocks, I am glad to think that Your Excellency has done all that can be done for preserving the breed of the Guzerati bullock. There are but few, Europeans at least, alive to-day in India who can estimate at its full value the loss it would be to the country if that breed of bullock were to become extinct. Less than a hundred years ago, Western India was famous for its breed of Trotting bullocks. The Historian has put on record the fact that when the news of the victory of the British at the battle of Assaye reached the family of the Peishwa, they fled from the camp with carts drawn by Trotting bullocks which carried them over one hundred miles without unyoking, and I, myself, in a case of urgency once rode 55 miles in a light-bullock car, behind a pair of Guzerati Trotting bullocks without unyoking but merely got a drink of water twice with a few handfuls of suttoo (finely ground pease meal), mixed in it. But I fear the late famine has almost swept the Trotting bullock out of India. And the loss to the country will be great. I will glance back to 1857, to show the splendid service rendered to Government by a tribe of Brinjaris and their pack bullocks which were of the Guzerati breed. On the fall of Delhi in September, 1857, it was of the utmost importance that a column of the Delhi army should be despatched to co-operate with the force advancing under Sir Colin Campbell for the Relief of Lucknow. But the General in Command could not get transport to carry either tents or supplies for the column and he telegraphed the fact to Sir

John Lawrence whose mailed fist ruled in Lahore. Sir John wired back "When the great Mogul used to take the field he made friends of the Brinjaris." The General took the hint and sent out scouts all round Delhi and secured several encampments of Brinjaris and their pack bullocks and the column was able to march and joined Sir Colin Campbell at Cawnpore and enabled him to relieve Lucknow. And famously did those Brinjaris and their pack bullocks carry out the work allotted to them and after Lucknow was relieved, when Sir Colin Campbell had to make his famous march from Lucknow to the Relief of Cawnpore, which the correspondents of the time compared to Dick Tarpin's ride from London to York, those Brinjari bullocks, under heavy loads, made the journey without a halt. Verily Your Excellency deserves the thanks of the British Government in Parliament assembled for doing what you have done to preserve this breed of cattle to India.

May Your Excellency go on as you are doing.

And, in ploughman's phrase God send you speed. Still daily, to grow wiser, is the prayer of Your Excellency's humble servant and admirer,

ANGLO-BRAHAMINI-BULL.

## SRIMAD-BHAGAVAD-GITA.\*

The Gita\* may be said to be the first philosophical work that drew European attention. It has been translated into almost every European tongue. It deserves that honour. It is the cream of Hindu philosophy. Doctrines of different philosophical schools that seem to contradict one another are reconciled in this great work. The theory that it is an imitation of the Bible is exploded. It cannot but be older by several centuries than the Sacred Book of Christianity. Even the mediæval Sanskrit epics are proved by extrinsic testimony to be more ancient than the Bible. The matter of the Gita', again, scarcely resembles that of the Bible. The Old Testament is merely a mass of stories which have all the air of impossibility. No doubt, they breathe a sentiment of devotion to the Supreme. But they can command only the respect which our Pura'nas do. They do not constitute any system of philosophy. The New Testament builds a system of theology and not philosophy. It is based upon the doctrine of devotion and mercy. He has infinite mercy for us, his humble servants, and we should have devotion for Him. That is what Jesus taught as he was a Saint of the East. His mind was saturated with oriental devotion. But the devotion he preached is not identical with our *Bhakti*. His devotion has the created being (man) for its subject and the Creator for its object. Our *Bhakti* has the non-created *jiva*-soul for its subject and Supreme Brahma for its object. The Gita' speaks of such devotion. It treats of *jñāna* or omniscience. When we understand the world, the soul, and Supreme Brahma, we are said to have *jñāna*. This idea is totally absent from Western Philosophy and theology.

\* 'Srimadbhagavadgita' with 'Samanwaya Bhashya' by the Upadhyaya of 'Navabidhanamandali,' printed at the Girisha Vidyaratna's Press. Price Rs. 4.



The Gita' talks of *yoga* or communion with Him through meditation. It discourses also upon the sources of the universe—Matter and Mind, *Prakriti* and *Purusha*. It dwells upon *karma* or Vedic acts as well. The Gita' is purely Indian in matter and manner. India is the home of philosophy. Doctrines ranging from grovelling idolatry to the highest and most sublime type of pantheism find a place in Hindu philosophy. The Gita' embraces all of them, and shows that they are not really contradictory. It begins with the doctrine of *karma* and embraces in its range those of *yoga*, *dhyana* (contemplation), *Prakriti-purusha-viveka* (discrimination of matter and mind), *Bhakti* (devotion), and *jnana*. There are the *mimamsakas* who shout that *karma* is the source of Emancipation or *Moksha*. The followers of Patanjali impute to *yoga* that capacity. The Sa'nkhyas set up *Prakriti-purusha viveka* as the all-potent factor of liberation. The Sa'nkhyas, moreover, admit the existence of several souls and deny that of the Supreme one. The Vedantis essay to establish the Supreme Soul. They are, again, divided into two principal sects. One sets up *bhakti* or devotion, and the other *jnana* or omniscience, as the means of attaining to the *sumum bonum* of life. According to the first sect, there are necessarily on the highest stage of perfection two things, the devotee and the object of devotion—the *jiva* and the Supreme Soul. The world may or may not exist for this *jiva* at that time. So some of this group of Vedantists deny the ultimate existence of matter and some affirm it. The sect which sets up *jnan* need not admit the existence of souls at the stage of Moksha or Emancipation. It, therefore, does not admit the permanent existence of the *jiva*-soul. To it the one *sat* or truly existing object is *Brahma* or the Supreme Soul. In Him *jiva* merges. The material world also requires no ultimate existence; so doing as the world exists for *jiva*, he cannot be emancipated. What is the character, again, of this *sat* or ultimate existent soul? It cannot be insentient. It is sentient. It is itself *jnana*. But there is no object to be known. The three elements of knowledge, *vis.*, *Jnata* (knower), *jneya* (known), and *jnana* (knowledge) coincide in this supreme *jnana*. So the essence of *Brahma* is *sattva* or permanent existence and *jna'na* or omniscience. We do not mention *ananda* or pleasure, for it is included in *jna'na*. What is about everything else than *Brahma*? They have relative and phenomenal

but have not absolute and noumenal existence. This is 'Adwiata-va'da.'

All these views are, no doubt, contradictory. The Gita' reconciles them. It builds a fine structure with such discordant elements. It is an impossible feat that has been achieved. Hence, the expounder is represented to be the Lord Krishna himself. He shows that the different views of the different schools of philosophy have their usefulness. *Karma* or act is indispensibly necessary for purifying the mind and paving the way to Emancipation. The mind, purified, becomes capable of *yoga* or meditation. This communion with the Universal Consciousness gives a knowledge of *Purusha* and *Prakriti*, or, the soul and the primeval principle.

We should not stop there; we should go further. *Purusha* and *Prakriti* are merely the evolutions of one Supreme Being. The primeval principle and the spirit are manifestations of One Supreme Energy. Thus it has been shown by the Lord that the different schools of philosophy are applicable to different stages of moral culture. The cement which the Gita' has used to achieve the reconciliation is the doctrine of duty. Act we must even when we attain to the transcendental stage. The automatic actions of respiration, &c., we cannot avoid as long as we live. Yet liberation from the effects of act is the highest aspiration of the Hindu philosopher. *Mukti* is emancipation from the bonds of *karma*. How can it be effected if we cannot elude *karma*? Krishna lays down, therefore, the doctrine of duty. Act without the yearning for reaping the fruit is not an act which can trammel the soul. This is *Nishka'ma karma*. We are to act with the sense that we are doing it because it is our duty. We should abandon all craving for the benefits that can be had from acts. We should act, becoming, as he says, *Adhya'tmачetas*. The Gita is thus a great work on philosophy. It is held in high respect amongst the Hindus. Advocates of different schools of philosophy have essayed to derive support for their respective theories from the Gita'. The different schools, again, of Veda'nta proceed to appropriate the Gita'. All of them, for achieving their purpose, have explained the Gita'. These exegeses or *bhashyas* are all based upon the special doctrines which their authors represent. The author of the "Samanwyaya Bhashya" is much grieved to see sectarian explanations of this great work. Hence, his effort to give this new ex-

planation. He does not intend to be guided by any doctrine. He is an advocate of no particular school of philosophy. He wishes to give an explanation of the book that is unbiased. He tells us that he has not tortured the text anywhere to suit his favourite opinion.

This is undoubtedly a laudable purpose. But a great difficulty lies in the way. Every man has his own hobby-horse. However one may try to merge oneself in universality, one's individuality cannot be hidden. The individual bias must be present. That is a psychological fact. The author of *Samanwyaya Bhashya* cannot be free from individual bias. Whatever he may say will constitute his theory if his words be not a mere repetition of the old annotators.

His theory, as far as we have been able to gather from his words, is that in the *Gita* the speaker admits the existence of both the Created and the Creator, of both Brahma on the one hand and the world on the other, including spirit and matter.\* As regards his view of the *sumum bonum* of *Jiva* soul, he attributes 'Service to Him' as his view of *Bhakti*.† This is the same as that of the Vaishnava sect. It is of two sorts—subsidiary (*Gouna*) and principal (*mukhya*).

Moreover, the modern annotator comes to the conclusion that in the *Gita* the second sort of *Bhakti* is represented. Realisation of the identity of Supreme Brahma with one's own self (*Aparokshadarsana*) is principal *Bhakti*. Realisation of the identity of the Supreme Being with the internal world is secondary *Bhakti*. Thus the foremost place is given to *Bhakti*. *Jna'na*, *Karma*, *Bhakti*, all the three, should be united in *Jiva* to achieve his highest aspiration. These are means, and the one end is Brahma. *Jiva* is restrained by his own nature. He cannot transcend it. He cannot be merged into Brahma. Distinction must remain between the two. Here we find a denial of Sankara's view who gives the palm to knowledge and whose imagination soars up higher. Sankara inculcates that *Jiva* is not really different from Brahma. It is the same as Brahma. It can, therefore, attain to the status of Brahma when the differentia (*upadhi*), the *Abidya*, ceases. Taken on the whole, *Samanwyaya Bha'shya* is not

\* See p. 8. 'Atra Sa'stre Sadva'dam, &c. &c.'

† See p. 17. 'Bhagavadaradhanuyaitmana Atma'm, &c.'

unbiased. It cannot be. It leans more towards Vaishvaism than Sankarism. No doubt, it differs in many points from the creed of *Ra'ma'nuja*, and of *Ma'dhava'cha'rya* as well. It smells even of the theory of the *Navavidha'na* of the Brahmo religion. In spite of all these, the *Bha'shya*, no doubt, redounds to the credit of the author. When we think how difficult it is to have a thorough knowledge of the idiom of a dead language like Sanskrit, we cannot but applaud the command over that tongue that this *Bha'shya* shows. The author's thorough knowledge of the *Upanishads* and the *Puranas* is patent in every page.

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# THE NATIONAL MAGAZINE.

NEW SERIES.

NO. 11.—NOVEMBER, 1901.

## SCIENCE AND ART.

SCIENCE.—M. Denayrouse proposes to prepare solidified alcohol in the form of bricks, so as to be employed in industry for heating purposes, the case of marine boilers, for example. He would prepare also candles with solid alcohol, furnished with a nitrified wick. The idea has been tried with satisfactory results. The alcohol is associated with nitrocellulose, that is mixed with it under the form of collodion. The mixture is then left to slowly evaporate the dissolvants of the collodion, that are collected for an ulterior operation. A transjelly is the result. It can be carburated with benzol and formed into agglomerates with refuse cotton, wood, saw-dust, and even wood charcoal. There is also another way to propose solidified alcohol. It consists in dissolving, when boiling, China moss, or marine gum in a half or two parts of the jelly, in two parts of water. Allow it to coagulate by cooling. Next cut the jelly or mould it, to replace the alcohol in the original jelly, macerate the coagulated mass in alcohol of 95 degrees. An exchange sets in between the water in the jelly and the alcohol surrounding it. The spirit in a short time will be sufficiently absorbed for the mixture to be able to burn. The exchange between the water of the jelly and the spirit takes place by diffusion. The product can be coloured and perfumed. It is proposed to fabricate *tablettes*, as in the case of bonbons, of solid alcohol, to be sold by chemists. Perhaps the bricks could find a market as a combustible for automobiles. The French Government is making feverish exertions to find an opening for beet root brandy as an industrial motive power. Discussion

is being warmly conducted, as to whether it is better to supply potable water to the inhabitants of a town, derived from springs, or from a collection of the river or surface water—say, to filter the water of the Seine, at a regulated distance from Paris, as of the Thames for the population of London. Now, it has become next to an axiom in France that the best and safest water for drinking is that which has a spring for its origin. Contagious diseases are held to be very extensively produced by drinking water collected from the surface soil; besides, even when that water is filtered it is not hygienically reliable. That was the reason why the great Municipal Engineer, Belgrand, decided to provide spring and not river water for the citizens. The city of Paris has appointed a scientific commission to examine the whole question, within the radius of the existing protected area of the springs. It recommends to follow the springs down to their Geologic strata and to conduct the water up through tubes or by wells protected with cement, from all accidental infiltrations from the surface, or places connecting with sewers, drains, &c. The commission demands at the same time, that medical inspectors should be appointed to watch all outbreaks of infectious diseases along the line of route that conveys the water and that impurities be excluded. Now, M. Chabal, Civil Engineer, has made an exhaustive study of the question, from French as well as German documents, and concludes that the tendency to typhic mortality is less for towns that derive their supply of potable water from that collected from the surface soil but filtered specially through beds of fine sand, than for towns whose water supply is derived from springs. One result is established, that the mortality of a population has been reduced one fifth, when a locality depends for its potable water supply, that has been filtered through beds of sand.

A German naturalist, M. Hehnel, has been experimenting in order to ascertain what are the trees that absorb most water. He took 100 grammes—30 grammes equal 1 ounce—of the leaves: the ash had taken up 85 gr.; the beech 75; the maple 60; the pine 14; and the spruce 10. The absorption will be greater as the supply of water placed at their disposal is abundant. During wet years the trees drink more water than in dry ones. A forest covering  $2\frac{1}{2}$  acres absorb each day from 25 to 30 tons of water or 12 centimetres, or  $4\frac{1}{2}$  inches per month.

M. Esprit reviews the situation of navigable ballooning up to date. He starts with the axiom that any air ship is steerable, that the aeronaut wishes that he can return to his starting point, provided that his velocity is superior to that of the wind. M. Santos-Dumont attaches his apparatus of suspension not to any netting of the balloon, or to a covering in silk as a holland, but to the tissue itself. That increases the lightness. The motive power is important. Giffard in his day relied on a small steam engine. Then in 1884, the exhibition of Electricity indicated a natural lesson. The Bichromate and chlorochronic piles were invented; the latter is still the lightest generator of electricity known and weighs only 25 kilos 52 lb per horse power, while the accumulators are three times heavier. The electric motor is of incomparable elasticity and perfect obedience. But the charging of the machine is frequent and laborious; it requires inconvenient liquids for manipulation and is always to be suspected in the shakings and inclinations of the balloon. After a force of ten horse power, electricity ceases to be practicable. Petroleum is the agent to take. It can carry combustible for ten hours' sailing, while electricity has so far been able only to last out two. It is then in the motive power of the petroleum apparatus, that sensational advance is to be sought. The construction of balloons now rests upon scientific rules and approved methods of calculation.

Mr. Havlock Ellis has been studying the most eminent British persons, from the fourth to the end of the nineteenth century. He fixes the total—excluding living pre-eminent abilities—for men at 59, for women at 43. England has a fair proportion of this supply of genius, Scotland, an excess, Ireland and Wales, a deficiency. The upper and the middle classes have been peculiarly rich in genius; the country and small towns have chiefly yielded notable men, and of all professions, the clergy have produced the greatest number of distinguished children. His inquiries, based on the "Dictionary of National Biography," seem to confirm the conclusion that natural ability is hereditary. Persons of genius belong to unusually large families, and are most often the youngest members, and still more the eldest than in any intermediate position, are generally the offspring of elderly parents. Those who have become pre-eminent were sickly in their youth, and precocious but have become strong with advancing years. The men of genius



were addicted to a *celibate* life, or married late, they live long, are liable to nervous affections, asthma, gout, and insanity, in addition to a tendency to stammering and melancholy.

Mr. Muteau, deputy of the Cote-d'or, has laid before the Legislature a Bill to compel all fabricants of tinned food to set forth on the tins the date when the contents were prepared. That is but carrying out the decision of the International Congress of Hygiene, held last year in this city. Only the owners of a mineral water-spring adopt the idea by dating the corks of their exported bottle water. In Austria tins of aliments are all dated. Dr. Vaillard says that he has not been able to detect any toxical products in meat, well tinned, after ten years. That millions of tins of meat, five or six years old, are consumed daily by the French army and do not produce any accidents. As to vegetables, if the contents of the boxes are sterile, they can remain inoffensive for years.

ART.—The situation of Artists' Models in France is just now receiving much attention. The models emigrate from Italy as best they can, because the natives of that kingdom are rich in plastic beauty. France cannot supply the types of form and expression, from babies that are utilized to personate angels and Cupids up to the painters' conception of Deity itself, humanized. The profession of model is a monopoly with the Italians. The illustrious painter, Zeuxis, whose glory has descended to us in default of his works, copied, in order to paint his *Helene*, from several models that sat for him, the especial artistic trait of their physiognomic beauty. Legend also records that Polygnote, Apelle, and Pausias, had also their models of predilection. Busi, the beautiful, inspired Lippis' beautiful works. Fede enabled del Sordani's picture to live for posterity. Violante was Titon's model, Famelia that for Perugin, and Fofarina Raphael's. It was in the days of Louis XIV. that France began to study art, and in Italy, by establishing a school at Rome, then at Florence, to educate those of her sons, who had given proofs of a pronounced taste for painting and sculpture. The French artists were thus able to paint the black curls of the Neapolitan children; the Vernets depicted the opulent forms of the Roman ladies and Leopold Robert followed the marked out road with enthusiasm. But very perfect models crossed the Alps to meet the wants of the Paris studios. One man had engraved on

his cards, "the king of models." The emigrants had their hiring spots in the city; they formed small colonies, children and adults, in their variegated costumes. It was among them that David, Lericault, Girandet, Delaroche, and Delacroix, picked out their models—they secured splendid "finds" in Maria de Soracinesco and Maria de Cínelo, whose splendid visages, and moulded forms, have become proverbial in the artistic world. At present there are more offers, than demands, of models. They have their hiring centres near the Jardin des Plantes, the Boulevard Montparnasse, and above all, the Place Pigalle. The model must possess, in addition to plastic form, intelligence, and initiative power; these must be acquired, if not instinctively possessed. For a sitting of one hour, absolute immobility is required; ten minutes' repose is allowed; that occupation would not suit idle dispositions. Babies have not to pose for a long time, so the law has no occasion to limit their hours of work. The wages of models vary from 15 to 30 fr. per week, the male and female models being paid nearly alike; perhaps, the women a little more. A sitting does not last longer than four hours. The cost of a morning sitting is 4 fr.

Some private designs are in circulation for the proposed monument to be erected to Louis Robert, the inventor of the machine for making the continuous web or role of paper, by which it has been possible to have paper no longer dear and enable news-sheets to be produced so cheaply. The machine was called after Fourdrinier, who bought and worked the patent. Robert, of course died in misery like the majority of inventors. But he merits a statue better than many who have them.

The public grows a great deal at the slowness with which the debris of the late Exhibition are being carted away, and which presents the new Alexandre III bridge and its surroundings from unfolding their beauties. Certainly, that part of the Champs Elysee with the Hotel des Invalides, will become the chief promenade for citizens.

F. C.

## THE STORY OF THE SINHALESE PEOPLE.

### II.

AUTHORITIES :—Dutt's "History of Civilization in Ancient India"; The Mahabharata, the Ramayana, and the Mahawansa.

A glance into the early condition of Ceylon before it became *Sinhaldwipa*, "the island of the Sinhalese" carries the mind back to the misty legends of ancient India. Under the title of Lanka, the island was known to the ancient Hindus and was visited by them for its ivory and pearls.\* The frequent allusions to the island in the Indian epics mark the intercourse carried on between this country and the continent. About the period of the Sinhalese Settlement in the sixth century before the birth of Christ the two epics assumed their present shape,† and the *Mahabharata* records the presence of the 'chiefs of the Sinhalas and the swarthy aboriginal tribes of Lanka' in the historic roll of the rulers and peoples who had assembled for the great horse-sacrifice of King Yudhisthira.‡

The *Ramayana* too shews glimpses of the period when the wild islanders were still struggling to roll back the earliest wave of Aryan conquest which threatened to overwhelm the whole island. The epic records the origin of the Rakshasas and Yakshas, those aboriginal tribes who hunted down in the North by the Aryan invaders, still peopled the wilds of Ceylon and the Deccan, and the earlier legends of the predecessors of Ravana, the stubborn native princes who first drew the sword against the stranger. 'The lord of creatures sprung from water first created water,' the Sage Agastya tells Rama in the *Ramayana*,§ 'and the lily-born one raised creatures for guarding

\* Dutt's "History of Civilization in Ancient India" Vol. I. pp. 13, 137-142, and 216.

† Max Muller's "India : What it can teach us."

‡ Dutt's *Mahabharata*.

§ Dutt's *Ramayana*, p. 1562 et seq. (adapted).

that element.' They then inquired what they should do, tired as they were with hunger and thirst; he bade them guard the water, when some replied 'Rakshama, we shall protect,' and others 'Yakshama, we shall worship.' The Creator ordained those who cried 'Rakshama' to be Rakshasas, and those who said 'Yakshama' to be Yakshas. Then rose the warrior brothers Heti and Praheti, lords of the Rakshasas. The saintly Praheti went into the woods as a hermit, and his brother Heti married the dread sister of Kala, called *Bhaya*, 'fear.' Their son, fair Widyutkessa, married Sata Katankata, the daughter of 'twilight' *Sandhya*, by the sun-god. She bore a son to Widyutkessa, but Sata forsook the babe as its voice was like thunder. Siva as he rode through the sky on his bull was attracted to the spot by the cries of the infant, and Sukesha as the child was called received manhood and immortality at the hands of the god. The gift hereafter became the heritage of the Rakshasas. Sukesha wedded Devavati, the daughter of the Gandharva Gramani. Three sons were born of this marriage, Malyawan, Sumali, and Mali, the 'foremost of the strong.' In turn, they wished for a boon from the Great Sire and became hermits on the slopes of Mount Meru. Their penances gave them the triple gift of victory, immortality, and devotion to each other, and the Rakshasa princes bade Wiswakarma build a city for them 'hard by Himavan, Meru, or Mandara.' The heavenly architect replied 'that on the shore of the Southern sea is a mountain named *Trikuta*, 'triple-peaked.' A second also is there called *Suvela*' and on the midmost peak of that cloudy mountain, inaccessible even to the birds of the air, the four sides being sawn with axes he raised the city of Lanka within a space of thirty *yojans*, girt in with a golden wall set with golden gateways. 'In the citadel of Lanka, guarded by legions of Rakshasas,' said Wiswakarma, 'you will be invisible.' The three brothers occupied the new-built Lankapura, and married the daughters of the Gandharvi Narmada. Sundari bore Malyawan seven sons and a daughter, and Ketumati bore Sumali nine sons and two daughters 'smiling Kaikesi and Kumbhinasi.' Mali who married the fairest of the sisters, a graceful Gandharvi 'with lily-eyes and lovely mien, and seemed the fairest Yakshi

of them all' had two sons by her, Anala and Nila, and a daughter Sampati. Mali's sons grew up to be courtiers of Wibhishana. The three brother kings of the Rakshasas, Mali, Sumali, and Malyawan presuming on the security of their city, and in their ardour to distinguish themselves at the head of bands of Rakshasas began to harass the Hindu sages the *Nagas*, the *Yakshas*, and the celestials (the Aryans) led by Indra. They carried on these attacks for a period with impunity avoiding pitched battles, and puffed up by the gift of Siva, they ranged the world over, and were always engaged in disturbing the sacrifices of the sages, who appear to have been Brahmins engaged in meditation in the woods of the Deccan. Soon after fired by success, and confident of their strength, the three Rakshasa brother kings crossed over to the continent, 'the regions of the celestials' and gave battle to the Aryans and their allies led by Narayan, Vishnu himself, but native courage however obstinate could not prevail against disciplined valour, and the Rakshasas were at length defeated. The Rakshasa chieftain, Mali, fell fighting bravely, slain by Narayana, whom his foe had once driven from the field, and Sumali and Malyawan fled with their forces towards Lankapura, followed by the Aryan host. Vishnu's attempt to cut off the Rakshasa retreat was foiled by Malyawan, who wheeled suddenly round and drove off the pursuers, severely wounding their leader; and the two brother kings drew back their forces across to Lankapurn. Lankapura, however, was abandoned as not affording sufficient security from Vishnu, and the Rakshasas penetrated further down, and Sumali with his daughter Nikasa took to the safety of the woods of Ceylon. Soon they emerged from their retreat and began to wander in their former haunts, the forests of the Deccan. 'Once,' says the *Ramayana* 'when the great Aryan Sage Visrawa was performing his sacrifices in the forest, the Rakshasa princess bounded to the spot. The Sage struck by her beauty made Nikasa his wife.' She bore to the Brahmin Visrawa three sons Ravana, Kumbakarna, and Wibhishana, and a daughter Surpanakha. The Brahmin Visrawa was the son of the Brahmarshi Panlustya, and grandson of Prajapati, 'the lord of creation.' He had by his Brahmin wife, Dewawarnini, Vaisrawana afterwards deified as the 'lord of wealth.' Following

his father, Vaisrawana too became an anchorite and offered sacrifices. Brahma pleased with his devotion bade him name a boon. The Sage prayed for the gift of maintaining and protecting the people, and the Great Sire dubbed him as the 'lord of riches' raising him to the position of a guardian god with Yama, Indra, and Varuna and gave him the celestial car Pushpaka for his journeys through the air. True to the spirit of the gift he sought from his sire for a refuge 'where no ill befalls a creature' 'On the shore of the southern sea' Vaisrava replied 'there is a mount named Trikuta. On its brow is a city fair and wide called Lanka raised by Viswakarma, like Indra's city, built for the abode of the Rakshasas. The fair city with her golden wall and moat, her weapons and engines of war, and her gateways of gold and *lapis lazuli* is now abandoned by the Rakshasas who have evacuated the city for dread of Vishnu. Lankapura is deserted and none now lords over her. My son, repair thither at thine ease.' According to his father's counsel, Vaisrawana went to dwell in the mountain capital along with thousands of delighted Rakshasas.

In a short while by the mildness of his rule the city became prosperous and abounded in wealth, and Vaisrawana abode in Lankapura intrenched by the main. On one occasion, Ravana was counselled by his mother—the Princess Nikasa to follow his step brother's example to perform the sacred rites and obtain a boon. With this object, the mighty brothers Ravana, Kumbhakarna, and Wibhisana became ascetics and in turn obtained boons from the Great Sire. While they fasted and did penances in the wood, the Rakshasas formed a plot to overthrow their Brahmin ruler. Sumali, the old Rakshasa king conspired with his former counsellors Maricha, Prabhata, Virupaksha, and Mahodara to wrest the country from the Aryan Vaisrawana and persuaded his grandson Ravana to put himself at the head of the movement. At his father's bidding Vaisrawana surrendered the city and took up his abode on Mount Kailasa, by the river Mandakini with which he is always subsequently associated. This revolution placed Ravana on the throne of Lankapura. The Rakshasa Prince who had at his mother's request originally allied himself with his father's kindred and followed the religious observances of the Aryans now firmly seated on his grandaunt's throne, regarded himself as the champion of his mother's people. He identified his interests so thoroughly with the

Rakshasas that they forgot he was the son of the Brahmin Vaisrawana and only looked upon him as the son of the Princess Nikasa, the daughter of their old king Sumali, whose spirit Ravana had inherited. He first strengthened his position on the throne by powerful alliances. He bestowed his sister Surpanakha on Vidyujibha, lord of the Danawas and king of the Kalakas, and himself espoused Mandodari, Maya's daughter whom he met when out hunting. In due course she bore him a son called Indrajit, surnamed Meghanada 'the voice of thunder.' Ravana saw that his brothers too contracted powerful marriages. Kumbhakarna wedded Vajrawala, grand-daughter of Wirochana on the mother's side, and Wibhishana took for his bride Sarana, daughter of Sailesha—king of the Gandharvas. After he had secured his position on the throne, Ravana aimed at uniting the different native tribes under his sceptre and driving back the Aryans, with the object of eventually making himself master of the peninsula. Subsequent events proved Ravana to be the most relentless foe that the Aryans had yet encountered and indeed he proved himself to the Rakshasas the sturdiest champion against the invading hordes. The Rakshasa Sovereign inaugurated his reign by harassing the Brahmins in his dominions and the native tribes, such as the Yakshas and Gandharvas who did not submit to his rule. The policy of his half brother drew forth the remonstrances of Vaisrawana, and Ravana having got this provocation which he needed marched against the 'lord of riches' supported by his five chieftains, Prahasta, Maricha, Suka and Sarana, and the brave Dhūmraksha. He penetrated to his brothers' citadel on the heights of Mount Kailasa where he defeated the Yakshas led by Vaisrawana, and wrested the celestial car Pushpaka from him, thence he turned his arms against the most powerful of the native and Aryan monarchs whom he overcame, among others Anaranya, king of Ayodhya (Oude,) and Vasuki of Bhogawati, king of the Nagas, and he slew his own brother-in-law the powerful king of the Kalakas. The whole of the peninsula now lay at Ravana's feet and he returned in triumph to his 'sea-girt Lanka.' He was the most powerful sovereign now in India, all the native tribes acknowledged his authority and the great rulers of the Aryans feared him. Perhaps the epithets of *Dasanana* 'ten-faced' and *Dasagriva*, 'ten-necked,' with which Ravana's name is associated sprang into use at this time, and is possibly typical of his skill and his valour being

equal to that of ten. Soon after his return he gave away his widowed sister in marriage to her cousin Khara, and appointed him to guard the Dandaka forest, where Khara began to reside with his wife.

About this period Rama, the heir of Dasaratha, king of Ayodhya (Oude) had been banished on the eve of his installation as sub-king by the arts of his step mother Queen Kaikeyi to whom the king had promised a boon. When everything is made ready for the ceremony she prays for Rama's banishment for fourteen years, so that her son, Bharata, may mount the vacant throne. The old king though it broke his heart makes good his plighted word, and Rama, the most celebrated warrior of the age as great in arms as he was righteous in deed, goes forth followed by his wife the gentle Sita—daughter of Janaka—king of Mithila, the fairest among women, who was won by Rama at the great tourney where he broke in twain the bow of Siva that none could even bend. Lakshmana, the third brother, too shares his brother's exile and they live the stern life of huntsmen in the wild wood of Dandaka, where the gentle Sita prepared their meals. Rama in a skirmish with the natives wounded and mutilated Ravana's sister Surpanakha. The powerful Rakshasa King retaliated by carrying off the fair Sita from her hut in Dandaka to his fortress in 'sea-girt Lanka' while Rama and his brother were out hunting in the forest. On his return stung into fury by the loss of his wife Rama summons a large army to his aid, and with the assistance of Sugriva, the king of some mountain tribes in South India, described as monkeys and apes in the epic, he crossed over. The Ramayana represents the chain of rocks connecting Ceylon with the mainland to have been thrown up by the 'monkey' general Hanuman who had first leaped over the straits to discover the whereabouts of Sita and had burnt down Lankapura ere he returned. The invading armies at length reached the 'sea-girt Lanka' and after a siege of ten years when all the leading chieftains on both sides had fallen in battle Ravana was defeated and slain by Rama in single combat, his city given to the flames and the fair Sita recovered. Vibhishana, Ravana's brother who had joined the Aryan invaders, was placed on the vacant throne by Rama ere he retraced his steps to India. Vibhishana is still worshipped by the Sinhalese as Saman Dewiye, the tutelary deity of Adam's Peak, the region



round which he is supposed to have ruled, and the memory of the captivity of Sita is preserved in the town of *Sitawaka* and in the *Sitakotawa*—a cavern in the district of Alva which tradition has hallowed as her prison.\* The sites of Ravana's pleasure grounds and his *asoka* groves are similarly famed in tradition, but whether these latter are ancient legends handed down from prehistoric times or the outcome of the credulity of later ages it is difficult to conjecture. Perhaps with greater reason the legend asserts that the game of chess known to the Sinhalese as *Raja Wilat*† and *Suiranga Keliya* was devised by Ravana's queen Mandodari to cheer the drooping spirits of her consort during the tedious siege of his capital and that originally the *Chaturanga* the fourfold force of elephants (Bisla), horsemen (as), chariots (rat), and men-at-arms (pa) the bishops and knights, and rooks and pawns of a later date moved in illustration of the greater game which was then being played round the walls of Lankapura.‡

Modern criticism has however traced the evolution of the sun-myth in the central story of the *Ramayana*, and has explained how the primeval conception of Sita, the field furrow of the Rig Veda, has developed into the Hindu pattern of beauty and conjugal fidelity. Research has also discovered the growth of the development of the sun-god in Rama, the embodiment of Hindu chivalry, and has shown the moral that breathes through the whole poem as presented to us in the epic to be the constant strife that goes on in the material world between the forces of good and evil symbolised by Rama and Ravana, in which virtue ultimately vanquishes evil. As in the earlier *Mahabharata* which describes a historic war in Northern India the myth of Indra has been woven into the epic in the person of Bharat, so in the case of the later *Ramayana* which describes the historic conquest of the South by the Aryans the same myth has taken a different form in the conception of king Ravana. Whether as some believe the fragments of an earlier history of Ceylon floated from the dim past into the pages of the *Ramayana*, or as others believe that the incidents mentioned in it have no historical significance, still the epic affords a valuable contemporary picture at least

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\* Taprobanian vol. II. p. 181.

† *Nampwaliya* (Sinh. printed ed.) p. 14.

‡ Pridham's Ceylon vol. p. 25.

two thousand years old of the manners and civilization of the Hindus of the period, and a description of the wild aborigines of the little known island who are described as 'demons and snakes' from the peculiar worship of these primitive people. Strange stories of these islanders were brought to India by Hindu merchants who visited Ceylon for its ivory and pearls centuries before the arrival of Vijaya. The natives as testified to by Chinese travellers appear to have carried on an extensive trade with them by barter. They used to conceal themselves when they had deposited their goods on the sea-shore to be exchanged for the wares of the Hindu merchants, and to emerge from their hiding places only when the strangers had returned, a practice which is still followed by their descendants the Viddas.

A cycle of Pali legends brings the history of Ceylon from about 1400-1000 B.C. of the Epic Age down to about 600 B.C. the Rationalistic Period of Hindu expansion. Though doubted by some scholars the Buddhist sacred works are agreed that Gautama Buddha thrice visited the island. On the first occasion he is supposed to have taken his stand in the Mahiyangana garden, 'the battle-field of the Yakshas' in the neighbourhood of Bintenne and to have banished the Yakshas to the island of Giri, near Mannar. On a subsequent occasion Buddha came to the island to quell the strife between the Naga king Maholara and his nephew Culodara who were fighting for a gem-set throne. The people he met on this occasion are called Nagas, probably a snake-worshipping tribe round Balticaloa and Kelanya. The Buddha not only reconciled the warring kings but converted the Nagas to his faith. Another sovereign Mamakha, king of Kelanya, who was marching against Mahodara was turned from his hostile purpose by the Buddha. Mamakha was converted and invited the Sage to visit him when he next came to the island. The prayer was granted and the Buddha soon after visited his convert. On this occasion it is said that he left his foot-print in the river at Kelanya where a whirling eddy still marks the sacred spot, and on the top of Adam's Peak where the symbol graven on the rock has been for centuries an object of veneration.\*

\* Forbe's Ceylon, pp. 152-153.

And thence ere he returned to India with his disciples visited the spot where the sacred bo-tree was to be planted and the sites of the future monuments of Anuradhapura to be fixed. Buddhist books\* also tell us that the former Buddhas of the present age Konagama, Kakusandha, and Kasyapa each visited Ceylon (successively called Ojadipa, Waradipa, and Mandadipa) to regenerate the island. These stories however are purely mythical and the previous Buddhas are merely typical of the historic Buddha, and their conception may be traced to an attempt to invest his faith with an antiquity which historically it could not claim.

Thus in the long succession of centuries we dimly see the native islanders struggling to keep the country to themselves, and how their long wars with the Aryans have brought them in contact with Hindu civilization. They were called Rakshasas (monsters), Yakshas (demons), or Nagas (snakes) by the conquerors according to the nature of their worship, their strange rites still lingering among the Sinhalese whose wild ritual and demon ceremonies they appear to have adopted. And still after the lapse of two thousand years the *Rasaya* mingle in the folk-tales of the people as a dread being, and invariably the evil genius of the story, the only remedy to secure him against mischief being his reduction to bondage. And across these tales also flit the forms of; Yakshis—she-demons, stealing the children of men, Yakshas—demons eating the flesh of human beings, of Naga princesses flying through the air who touched by mortal hands forfeit their gift, and Naga monarchs assuming the serpent or the human shape at will. All telling of the time when the natives had become the drudges of the Aryans but yet looked on with that suspicion and superstitious reverence which an insufficient acquaintance with their worship had engendered. But this time had not yet come and at the period of which we are speaking after the long spell of peace that followed the early invasions the natives had welded themselves into a powerful organization under the dominant tribe of the Yakshas. And while the native islander reposed in this security without a warning his old foe once more appeared on his coasts.

EDWARD W. PERERA.

\* History of the island of Lanka, Visits of the Buddhas to the island extending from Rajawaliya and Sarvajnagunalankaraya by Rev. C. Alwis p. 1 et seq.

*THE PIONEERS OF PROGRESS IN BENGAL.*

We placed before the reader, sometime ago, the condition of Bengal in the middle of the last century. We will now make mention of the agencies that worked strenuously to lift her up. The progress made by Bengal cannot be understood without a knowledge of the steps the philanthropists of the West took to effect it. We will first see what the missionaries of Christianity have done. These philanthropists came to this country long before any portion of it came in the possession of the East India Company.

The first mission was established in India in the year 1705. The members of this body came from Denmark and established themselves at the Danish settlement of Tranquebar on the Coromandel coast. These missionaries, however, in consequence of a war that raged in the Carnatic, had to transfer their labours to Bengal. This was in the year 1758. This mission was followed by similar ones, but none on a firm basis was established, until the East India Company obtained possession of Bengal. It may be mentioned here that the officers of the Company were wholly opposed to anything that tended to the improvement of the people. It is, however, worthy of note that in the midst of such a class of men, Mr. Charles Grant had the boldness to advocate the cause of the intellectual and religious improvement of the people. It was he who drew up the plan of a mission to Bengal in the year 1786, and this plan embraced the establishment of schools in different parts of Bengal. This gentleman sought the help of Lord Cornwallis, the then Governor-General of India, at first through the kind David Brown and afterwards himself direct but his effects proved abortive. The Governor-General's reply was that "he had no faith in such schemes and thought that they must prove ineffectual." But nothing could damp the spirit of the philanthropist. He wrote on the subject to some of the great

men in England including the great philanthropist Mr. Wilberforce who was then deeply engaged in inaugurating measures for the amelioration of the condition of slaves in the West Indies.

After this, he went to England. Whilst there he sought the help of the leading men of the Church and the State. At the time of the renewal of the charter of the East India Company, it became the endeavour of Mr. Grant to have some provision made for the moral and the spiritual advancement of India. In this Mr. Wilberforce took a prominent part and made a proposal to the effect that "it is the opinion of this House that it is the peculiar and bounden duty of the legislature to promote by all just and prudent means the interest and the happiness of the British dominions in the East and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge and to their religious and moral improvement. This proposal, after some modifications, was placed before the India House. But the authorities considered such a measure destructive to the interests of the Company, and the question was dropped.

The efforts of Mr. Grant thus proved abortive. But other philanthropists sprung up, and they resolved to carry out their work of love independently. One Mr. Thomas, a merchant who took interest in the propagation of Christianity in Bengal had occasion to go to England. On his arrival there, he came to know of the formation of a Missionary Society in his own denomination and he gave intimation of the same to Mr. Carey who gladly offered his services. After making the necessary arrangements Messrs. Carey and Thomas undertook a voyage to India where they arrived in November 1793. Bengal became the field of their labours. Mr. Carey met with several reverses of fortune. He had to shift from one place to another to secure a proper sphere to carry out the mission of his life. He had to eke out a miserable existence. In order to support himself and his family consisting of seven members, he had to resort to chase and the cultivation of a little farm. Excepting Mr. Thomas, who himself was not in an affluent position, he had no friend to help him, neither could he expect anything from a Government that was opposed to native improvement. However through the assistance of Mr. Thomas he secured the position of Manager of the Indigo factory of Madanbati in the district of Malda. This was in the year 1794. The

shocking cruelties that were shown to the peasants by the Indigo planters about half a century ago, and the accounts of atrocities that now and then came to light have dyed all the Indigo factories with the hue of blood, and it is almost impossible for a native of Bengal to think that any thing good can come out of such concerns. But, the disinterested manner in which Mr. Carey conducted himself would show that, a really good man can carry out his work of love from any place and in the midst of any avocation of life. Let us see what Mr. Carey did for the good of the people whilst holding this post. His salary was Rs. 200 per month. He used to spend one fourth of this amount regularly and often a third of it on objects concerning the mission. After settling himself properly, he turned his attention to the improvement of agriculture. He wrote to England for a supply of implements, scythes, sickles, plough-wheels, and an annual provision of flower and garden seeds. In one of his letters to London he wrote—"I will regularly remit the money to you, it will be a lasting advantage to the country and I shall have an opportunity of doing this for what I may call my own country." After obtaining some knowledge of the Bengali language, he began to give sermons to the labourers and servants of the factory whom he induced to assemble together. Not satisfied with this, he used to preach to the people in the village the truths of the Christian religion. He soon established a school for native children. This was the first institution founded by a European in India. It was his intention not only to teach Bengali but Sanskrit and Oordoo, embracing various branches of useful knowledge and the doctrines and moral lessons of Christianity. In an obscure village like Madanbati it was out of the question to raise the school to such a status. Mr. Carey, therefore, contented himself with giving instruction in the Bengali language only. Seeing that the low circumstances of the people obliged them to remove their children from the school at an early age, he proposed to feed and clothe as well as to educate them. Mr. Carey remained at this place five years carrying on his work of love with great earnestness. But, as the business of the plantation did not thrive, he had to shift elsewhere.

Mr. Carey and his colleagues did much to enhance the welfare of the people of this country. They had to combat with many

disadvantages. The principal one was the impediment given, by the Indian Government towards missionary work. This obliged them to relinquish British Territories. The Danish settlement of Serampore became at last the Head quarters of the mission. Here Mr. Carey assisted by two other earnest missionaries, Messrs. Marshman and Ward, carried on his work of love with great zeal. The first step that was taken was the establishment of a printing press. Translations of the Bible into the different dialects of India began to come out of the press. Schools for the diffusion of secular as well as spiritual knowledge began to be established in different parts of the country. The labours of these missionaries were not confined to the propagation of Christianity only. They devoted themselves to the improvement of the social condition of the people. Hitherto Government did not consider it proper to interfere with the religious observances of the Hindus: but, certain circumstances led them to turn their attention to the same. In the year 1801, Mr. Udny, under whose patronage Mr. Carey was employed as Manager of the Madanbati plantation, had obtained a seat in the Supreme Council. This gentleman was pained to witness the sacrifice of children at Sagar under the sanction of religion. He brought it to the notice of Lord Wellesley, the then Governor-General, and at his instance, Mr. Carey, then a teacher of the college of Fort William, was directed to report on it, after making a thorough investigation of the matter in communication with the *Pandits*. In his report, Mr. Carey stated that, "even in the opinion of the *Pandits*, the practice was by no means imperative," and he urged upon the necessity of its immediate abolition. The Government considered this report favorably, and in the year 1802 a law was passed prohibiting the practice under severe penalties.

This token of encouragement from Government induced Mr. Carey and his colleagues to take steps towards the abolition of another atrocious practice, *vis.*, female immolation, or the burning of widows with the bodies of their deceased husbands. The first step they took in the matter was to bring to the notice of Government from time to time the number of women that fell victims to this cruel practice. In the year 1804, they appointed ten agents with a view to collect information on the subject; and it was found that within a circle of thirty miles round the Metropolis,

more than three hundred women had burnt themselves in the course of six months. Whilst these agents were abroad collecting this information, Mr. Carey with the assistance of the *Pandits* attached to the college of Fort William made a collection of the texts from the *Shastras* bearing on the subject. From these texts it became clear that this practice was encouraged as a virtue, and that there was nothing in the *Shastras* to show that it was a duty that must be done. Three courses were left open to the widows *vis.* to lead the life of a *Brahmacharya*, to die on the funeral pile of their deceased husbands, or to marry again. Mr. Carey placed in the hands of Mr. Udney all the documents bearing on the subject, and this large-hearted member of the Supreme Council embodied them all in a minute which he submitted to the Governor-General-in-Council. In this minute, Mr. Udney recommended the abolition of the practice by an enactment as was done in the case of child-sacrifice at Sagar. But, unfortunately, the efforts of these philanthropists proved abortive. Lord Wellesley was about to quit the Government and he remarked that, a practice which had been observed from a long time and which was considered as the pride of Hinduism could not be prohibited without considerable deliberation, and that he had not sufficient time to bestow upon it. Although the efforts of these philanthropists did not bear fruit at that time, there is no doubt that they succeeded in stimulating others to take up the matter on a subsequent occasion. And, this atrocious practice, as the reader is aware, was abolished by a Government enactment by the kind-hearted Governor-General, Sir William Bentinck.

The efforts of Mr. Carey and his co-adjutors were now directed towards the establishment of a reformatory for the reclamation of some Christian children "who were growing up in vice and ignorance." They were born of European fathers and native mothers, and were chiefly of Portuguese extraction. They obtained sympathy from no one. Both Europeans and natives looked upon them with contempt. A school was established for the instruction of these destitute children under the name of "Benevolent Institution:" and it became the means of reclaiming many children.

Bengali literature owed not a little to the efforts of the Christian missionaries. The *Pandits* of the time considered it



beneath their dignity to cultivate the vernaculars. At that period, not a single prose work was to be found. At the instance of Mr. Carey, Ram Basu, who acted as an interpreter to the Christian missionaries, compiled a life of Protap Aditya. This book was published at Serampore in July 1801. Excepting the Government Regulations and religious tracts, this was the first prose work in the Bengali language. Mr. Carey himself compiled a grammar in Bengali, and a series of colloquies. These were followed by a translation of the *Hitopadesha* from Sanskrit to Bengali by the chief *Pandit* of the college of Fort William. This was also done at the instance of Mr. Carey.

The Christian missionaries did also not a little in placing the learning of the East before the public. Mr. Marshman translated into English the work of Confucius, the Chinese philosopher, supplemented by a dissertation on the language of China. This was published in the year 1810. Towards the close of the year, another interesting book was published. It was a treatise on the History, Literature, and Mythology of the Hindus, including a minute description of their manners and customs, and translations from their principal works." In this book, however, Mr. Ward made some disparaging remarks about the native character ascribing it to the influence of Hinduism. Perfidy, falsehood, and cruelty, he said, marked the character of the people of India. It must here be remarked that, such sweeping remarks should not have come out of the pen of such a philanthropist who had the welfare of the natives of India at heart. It is not without the scope of this paper to vindicate Hinduism as well as native character: but, it may be remembered that, subsequent works by some of the famous *savants* of the West have done due justice to Hindu religion and to native character. And, when it is seen at the present time, that clever persons from the West are coming to India to receive instructions in Hindu religion and morality "from the "wise men of the East," nothing more need be said on the subject.

D. N. G.

### *HINDU SOCIETY AND RELIGION.*

The history of Hindu civilisation forms one of the brightest chapters of universal history. The culture achieved by the Hindus was simply unique. No other nation of ancient or modern times can show so brilliant a record of thirty centuries of progress. Their social and domestic institutions deserve to be studied. Nothing can be more interesting than a faithful account, if it can be compiled, of their struggles in developing a national life. It is not correct to say that the Rig Veda reflects the beginning of Hindu civilisation. "Even before the Aryan stock," says Professor Max Muller, "separated and dispersed over all the corners of the world, they had nearly all the ingredients of a civilised life."

Hinduism, according to Mr. C. B. Clarke, consists in the observance of the manners and customs of a particular place at a particular time, and necessarily varies from day to day, and from place to place, like the hues of the rainbow. This remark, without explanations, is likely to produce many misconceptions. For upwards of 3000 years Hinduism has existed, defying the consequences of time, the revolutions of empire, the vicissitudes of Government, the iconoclastic spirit of Islam, and the missionary zeal of Christianity. The true basis of Hinduism as a religious alliance and a social league, is solid and strong and not liable to destruction by any change in the mere outward forms of its observance. The ancient Aryans used to worship Nature; the modern Hindus are image-worshippers; there was no caste distinction in ancient times; it is now rigorously observed, but such differences in the mode of worship, or in the social constitution, do not affect the fundamental principles of Hinduism as a great humanising force, a firm basis of religious culture and social unity.

Neither nature-worship nor image-worship, when rightly under-

stood, can be called idolatrous. As nature-worship is worship of God in nature, so image-worship is worship of God through an image. The Hindu does not worship the clay or stone image before him, but conceives the attributes of the Deity through the medium of an image, which serves only to fix his mind. True religion is feeling the presence of God, consciousness of unity with Him, and living in Him. These are the principal elements of religious life as conceived all over the civilised world. If the Hindu method of worship is idolatrous, then all systems of religion which prescribe the worship of God in a particular form are also idolatrous, for all have their ideals, and what are idols if not the external representation of ideals? "Idol," says Carlyle, "is eidolon, a thing seen, a symbol. It is not God, but a symbol of God. The most rigorous Puritan has his confession of Faith, and intellectual representation of Divine things, and worships thereby. All creeds, liturgies, religious forms, conceptions that fitly invest religious things, are, in this sense, eidola, things seen. All worship whatsoever must proceed by symbols, by idols; we may say all idolatry is comparative and the worst idolatry is only more idolatrous."

The Hindu welcomes all modes of worship, the progressive stages being from image-worship to mental worship, and from mental contemplation of the Deity to union with Him. So long as there is diversity in intellectual, moral, and spiritual advancement in a society, there must be diverse methods of worship and diverse conceptions of Divinity. To adopt one uniform system for persons of different degrees of culture is practically to do away with worship altogether.

Prayer is the spontaneous outburst of deep emotions of respect and veneration for the Deity. Sincere and fervent devotion constitutes the essence of prayer. So long as one has a firm faith in and profound veneration for God, it is immaterial how one worships or prays.

Hinduism is monotheistic and not polytheistic as is erroneously supposed. As in the Christian Trinity there is God the Father, God the Son, and God the Holy Ghost, signifying unity of Godhead in the threefold character of revelation, fulfilment and inspiration of law or truth, so the Hindu Triad of Brahma, Vishnu, and Siva, represents the threefold power of crea-

tion, preservation, and destruction inherent in the One Absolute Being. The numerous deities in the Hindu pantheon represent either abstract qualities or concrete objects: the former being the manifestations of God in mind, the latter in Nature. The image in which any of these is worshipped is a medium intended for obtaining knowledge of the Divine Being either through mental attributes or for rising from nature to nature's God.

Hindu customs and rites also require a clear exposition and interpretation. Traditionary customs and usages mainly constitute the Hindu social system. Hindu customs are so closely interwoven with the Hindu religion that without a clear insight into the true nature of the latter, it is impossible to form an accurate idea of the usefulness and moral efficacy of the former. From pure secular considerations, they may appear to be unreasonable, useless, and superstitious; but when viewed in the light of moral exercises to discipline which prepare the soul for obtaining religious culture, their utility at once becomes apparent. They are important religious factors in the development of humanity and the formation of character. They form, so to speak, the backbone of social and individual life. They promote the true interests of civilisation—the perfection of society and the improvement of the individual. To make them suitable to the present age and the existing conditions of society, they should, no doubt, undergo certain changes. The time-honored customs of a society or nationality, with such gradual and normal modifications as time inevitably brings about, are always well-suited to its genius, and if it departs from them arbitrarily and for the mere love of imitation, it is sure to degenerate and denationalise itself. Imitation, to be of any practical value to us, must have for its object the revival of what was noble in the past, the preservation of what is good in the present, and the adoption or assimilation of what is excellent in Western civilisation.

India has noble traditions of her own. The ancient Rishis or sages achieved a marvellous progress in literature, science, philosophy, law, medicine, and theology. We had our Bentham and Austin in Manu and Yajñavalkya; our Shakespeare and Milton in Kalidasa and Bhavabhūti; our Hume and Mill in Kapila and Gautama; our Newton and Kepler in Bhaṣkar and Aryya

Bhatta; our Cullen and Simpson in Susruta. The valuable researches of these original and great minds have left to us inexhaustible materials in every branch of knowledge. The revival and dissemination of such knowledge are the best means of attaining social progress and regaining our old place in the scale of nations.

In spite of the manifold blessings of English education, it is fast producing a denationalising tendency among us. Living under the English Government such education is highly valuable from prudential and political points of view. But the sacred bonds of Hindu society could only be strengthened and held together, and our spiritual nature perfected, by our looking up for direction and guidance to our illustrious ancestors. They have conveyed their ideas in Sanskrit, which, in the opinion of Sir William Jones and other eminent scholars, contrasts favourably with Greek and Latin. As our Government with commendable munificence is fostering and patronising this literature, having directed it to be prescribed as a subject for some of the higher University Examinations, it behoves Hindus to cultivate it with greater diligence and earnestness than ever, with a view to appropriate to themselves the inestimable treasures bequeathed to them by their forefathers. When the Sacred Vedas will revivify our spiritual life, when the sublime doctrines of the Upanishads will dispel the mists of superstition and ignorance, when the liberal teachings of the Gita will purify the soul and enlighten the intellect, when the practical lessons in the Puranas and the Tantras will teach us the best methods of preserving our social status as Hindus and improving our morals by duly performing the hourly, daily, and periodical duties of Divine worship, benevolence, and paternal reverence, then only shall we succeed in preserving the purity and strengthening the bonds of our society. It is a good sign of the times that a movement of what is called the Revival of Hinduism has been set on foot by the educated Hindus. Their success depends upon the nature of the object they intend to accomplish. If their plan of action is based upon rational or philosophical grounds, if it is conceived in the spirit of the teachings of the Vedas, the Vedanta Philosophy, the Upanishads, and the Gita, adopting what is morally good and conducive to human happiness and rejecting what

is morally bad and productive of human misery, their success is certain. If, on the other hand, they try to revive Hinduism with all the superstitions and absurd practices and rites of the *Pauranic* period which are not only not adapted to the present state of society but conflict, on essential points, with the religion taught in the original scriptures of the Hindus, their mission is bound to fail.

The most important thing to be borne in mind in matters of social reform is that it should, as far as practicable, proceed upon esoteric lines. The aim of the reformer should be to recast, when necessary, social customs and usages not upon any foreign mould but in conformity with the high ideal set up in the Hindu scriptures. The welfare of society being the principal end to be attained by social reforms, only such reforms are salutary as tend to promote that end. Innovations should not be sought for mere innovations' sake. The dissemination of enlightened views as a consequence of liberal education, and not any legislative enactment, is the normal condition of genuine social reform.

\* The regeneration of the Hindus mainly depends upon their success in reaching the high platform of spiritual life on which their ancestors stood and which marked them out from other races. But how to attain this high standard of spiritual excellence? It is merely by the study of the *Shastras*? The Vedas which have ever been and must ever be the common basis of Hinduism have immensely improved our own knowledge as to our duties—duties to ourselves, to society, and towards God, that is to say, self-love, benevolence, and piety which form a comprehensive moral code for the regulation of our conduct. The *Sambhita* of Manu contains a faithful portraiture of the state of society in his time and sets up a high ideal of society. The main object of the Hindu schools of philosophy is to teach spiritual knowledge. Both the principal schools, the *Sankhya* and the *Vedanta*, agree in their object which is to teach the means of obtaining beatitude, or, in other words, salvation from metempsychosis and deliverance from all corporeal encumbrances. The *Bhagavat-Gita* assigns a high place to knowledge.

But mere knowledge is not sufficient to improve society or promote self-culture. This can be accomplished only by the combined operations of knowledge, work, and faith. A union of three elements—a true knowledge of the Divine Nature leading to

practical morality and rational faith—is necessary to accomplish the true aim of life. A firm faith in the goodness of God, based upon rational knowledge and accompanied by practical holiness, is the best means of perfecting humanity. This perfect humanity which makes a near approach to Divine perfection, constitutes an Avatara or Incarnation of the Deity. A true interpretation of the doctrine of Incarnation will lead to the most important inference—unity of religion which is the strongest bond of social and national unity—the true type of a model society.

Incarnation or embodiment of the Divine essence admits of two constructions: 1st, that God was born as man, and ate, drank, preached, performed miracles, and died; and 2nd, that the Divine essence did not animate flesh by inhabiting it but spiritually energised or inspired the human soul so as to make it superhuman. The first explanation appears to be unmetaphysical, being an anthropomorphic conception of the Divine Nature. According to the 2nd explanation, which is rational and consistent with sound theology, Divinity cannot be accorded to inspired prophets but only to perfected humanity.

Purity of heart and holiness of life is the end of all systems of true religion. Religious rites and ceremonies are intended to produce such a good moral result. They are simply means to an end. It would be a grievous mistake to confound them with spiritual perfection which is the ultimate object of religion. The Vedas and the Samhita of Manu bear clear testimony to this. A celebrated French writer takes a similar view with regard to Christian rites.

"Religion is a personal affair, a secret dialogue between man and God as it is transmitted by Scripture, and the emotions of the heart of man, as the word of God excites and maintains them. Let us do away with rites that appeal to the senses wherewith men would replace this intercourse between the invisible mind and the visible Judge,—mortifications, fasts, corporeal penances, Lent, vows of chastity and poverty, rosaries, indulgences; rites that serve only to smother living piety beneath mechanical forms. Away with the mediators by which men have attempted to impede the direct intercourse between God and man—namely, saints, the Virgin, the Pope, the priest; whoever adores or obeys them is an idolater."

From the foregoing observations I must not be understood to mean the discarding of rites and observances in  *toto* . Their value depends upon the point of view from which they are looked at and the spirit in which they are performed. They are certain to degenerate into mere mechanical and routine work. A person will be greatly mistaken if he considers himself a saint because he rigidly adheres to these rites. It cannot be said that holiness and sanctity can be attained only by minute and punctilious observance of such rites and ceremonies and not otherwise. Such being the case, want of uniformity in their observance is not of any practical moment. Moral efficacy is the true test of their usefulness.

To estimate aright the moral influences of Religion upon character, Religion should be understood in its true acceptation. In the Samhita of Manu, and the Gita, we find it to be synonymous with moral excellence. In the Upanishads we have a noble conception of prayer. Prayer is to love Him and do His will. Christ's sermons are full of admirable lessons on morality.

There will be true religious unity capable of imparting a healthy moral tone to society if the different systems of religion are elevated to such a high common platform of morality even while retaining their individual doctrines and characteristics. "The Christian," says Swami Vivekananda, "is not to become a Hindu or a Buddhist, nor a Hindu or Buddhist to become a Christian. But each must assimilate the others and preserve his individuality and grow according to the law of his growth."

The best way to preserve the stability of the Hindu social system is to regulate it in conformity with the view of Hinduism set forth above. From the Vedic period to the present time certain customs and practices have been transmitted to us with some modifications. They have been able to withstand the shock of Mohammedan and English conquests. Neither iconoclastic nor missionary zeal could extirpate such of them as had a moral basis. But inhuman and cruel customs such as Sati or widow-burning have died out in spite of the staunch resistance of orthodoxy to their abolition. One of the manifold blessings of English rule in India is the boon of religious freedom allowed to the people of India. The principle of religious



toleration observed by the Government is a sound and wise policy suited to the peculiar social and religious constitution of the Hindus.

Any arbitrary attempt on the part of the ruling power to interfere with the religious practices of the Hindus, would be not only a breach of faith with the people but a departure from the enlightened principles of the civilised Government under which it is our proud privilege to live. Yet Lord William Bentinck, one of the ablest and most benevolent of the Governors-General of India, with perfect consistency with religious toleration, succeeded in putting down the practice of widow-burning because it was not founded upon a humane and moral basis.

No doubt, it is a matter to be regretted that the Legislature had to step out in order to suppress this pernicious practice and that Hindu society had not seen its way to put an end to it before the Government thought it proper to interfere; but the law passed on the subject is calculated to teach an important lesson which should never be lost sight of by the Hindus. 'It is this: they should always put their house in order before allowing a stranger to regulate their domestic economy. In other words, they should not persist in supporting, on the plea of religion, customs and practices which are indefensible on moral grounds, for Hindu religion can never countenance or sanction what is inhuman and immoral.

\* K. C. K.

*RELIGION.*

The sense of duty arising from the relation in which a man stands to his Maker is his religion. According to his peculiar disposition he conceives this relation to be that of a servant, a son, a friend, or constant companion. Men have realised this connection from very early times. This feeling and the consequent flow of love and reverence towards Him constitute the foundation of religion. Such perception of a Personal God may appear to exclude Buddhism and Vedantism. But wise men agree in recognising this as an eternal spring from which all forms of faith are derived. They are also convinced that God is cognisable by our faculties. It is further urged that our relation to Him is a proper object of philosophical investigation, which leads eventually to the proposition that God is Truth. Thus the province of knowledge becomes conterminous with that of religion. From the primitive to the most cultured, man acknowledges his subordination to the Supreme Being. Adoration and worship follow. As the nation is wild or civilized the methods of worship vary. As people advance in knowledge, the thirst after Truth predominating raises them gradually to monotheism, pure and simple. The Hindus are monotheists from the earliest period of the world. They are not polytheists, as some imagine. They felt the omnipresence of God keenly, and this sentiment filtrating among the mass produced a huge pantheon. The various ideas and symbols of divine energy, compressed and solidified as it were in the mind, gave forms to various gods and goddesses of the Hindus. Monotheism is at the bottom. The Christian doctrine of Trinity, perhaps, grew under similar conditions. It cannot be idolatry.

All religions teach that God is ever present, but the lesson is hardly understood or acted upon. The Aryans learnt it thoroughly, could perceive the divine energy in most objects, and were charmed with the sublimity of the idea. Such perception of God in the whole universe indicates a very high development of the soul. All prophets of the world attained to such development and saw God at all moments and in all places.

The Hindus find that men are made of three psychic principles or factors, *vis.*, Purity, Activity and Ignorance. In proportion as the one or the other factor predominates, the culture of the soul is regarded as greater or smaller. The living man is quickened by this active principle from birth; the more he advances towards purity, the more he approaches towards divinity. Again, the more his ignorance, the more he becomes bestial and perishes ultimately. Their Shastras advocate the fitness and eligibility of particular devotees to particular creeds. The same form of faith does not please or suit all souls. The Deity takes that form which his worshipper invests Him with. The father cannot but become the son, and on proper occasions transforms himself into a dove, or any other creature. This is not mere superstition. When shall a man understand the philosophy of religion? "Except a man be born again, he cannot see the kingdom of God." This doctrine is propounded by prophets of the old and new dispensations. How can a man be born twice? He should be baptised in the "Spirit of God or immersed in the springs of Purity. Is such transformation possible? All religions answer in the affirmative. Find out a wise and pure preceptor, and he shall bathe you in the spiritual reservoir. 'Seek and ye shall find; knock and it shall be opened unto you.' These true-begotten children of God come to illumine the earnest and seeking soul. Call him a great man, prophet, *avatar*, or redeemer, the Being remains the same. The more honesty a man has, the less his affectation as a saint.

A common and absurd error among the ostentatious and vain-glorious is that their mental faculties, unaided, are good enough to investigate and discover the mysteries of the Creation and the Creator. He fails; the vanquished philosopher turns into an agnostic or atheist. The wise man remembers

not that he has accepted a teacher of language, of mathematics, and of municipal laws, before he acquired the knowledge he has of those topics. Why should there be any feeling of derogation to 'learn divinity at the feet of a saint? Let the aim and end of life be knowledge of God and Truth.

All vain men should learn that there are three modes of bearing the ills of life,—by indifference, which is the most common; by philosophy which is the most ostentatious; and by religion which is the most effectual. The pleasures of a religious man are real. They are carried in his own bosom. They are invisible to other eyes, and, therefore, they never provoke the envy of the world. An atheist is merely a mad derider of piety and the pious. He has no pleasures of his own. He wants to buy them at the cost of others. His is mere vanity and pomposity. He sinks miserably, in his old age, in the dark reminiscences of the past. The great poet sang :—

Love thyself last, cherish those hearts that hate thee.

The end and object of life should be the attainment of Truth and God. The methods may differ, but if the goal be steadily kept in view, it is certain to be reached. The Gita teaches that all systems of religion are so many paths towards God. They may be circuitous, bent, or straight, but certainly the devotee shall approach God by any one of them.

It is pitiful to see how the missionaries of one religion ridicule the doctrines of another. Bigotry and intolerance grow from ignorance and vanity. To preach a doctrine effectively slander should be avoided. Hold up a living saint, the people will come to him as moths come to a brilliant light. Renunciation is the garment of a saint. To attain to the realms of beatitude one must renounce all that is of the earth. He must ignore his self and live for God and his fellow brethren. Riches and human passions are obstacles in the path to God. Shun all things worldly and meekly approach your Maker. He will give you a right hearty welcome. Truly did the prophet of Nazareth say—"If any man come to me and hate not his father and mother \* \* \* yea, and his life also, he cannot be my disciple." Again,—“How hardly shall they that have riches enter into the kingdom of God.” To renounce perfectly, cultivate faith, love, and

resignation. God sees the heart and judges by the will. Mere profession without practice is ostentation and vanity. Even Paul at the critical moment denied his Lord. Devotion with practice is needful to attain every object; but foolish people endeavour to attain to God by indifference or ridicule. Book-knowledge is not sufficient to grasp and conceive the absolute Being. Learn the alphabet and the symbols of the divine scriptures at the feet of a saint. Get yourself born anew, and your added senses will then perceive the Absolute. Scepticism or ridicule can advance none. Suppose a man doubts that two and two make four, or questions the form and sound of the alphabet: would it be possible for him to learn mathematics or language? So with divine laws. Unless one accepts the axioms indented in the human heart, how can one comprehend theorems and deductions about the laws of God to man. Philosophy alone cannot bestow consolation or peace of mind, but religion can and does. All sages get it through religion. Indeed, they have often been ridiculed as mad men; but there is method in their madness. For how could similar ideas of Divinity force themselves into the minds of all? This stubborn fact deals a death-blow to agnosticism and atheism. Dispose thyself to study divine laws under a saint, and thou shalt never be disappointed. Men being compound animals, the body too often lords it over the mind. Therefore, make your body and mind pure to receive spiritual lessons. Religion is concerned with both body and soul. A man must devote himself to it in body, mind, and speech. Mere preaching without practising is unwholesome and ruinous to the spiritual man. Cast off prejudice and impurity in thought and action; cultivate faith and earnestness; Truth and God will appear as brilliant as the Sun. Any religion followed sincerely leads to purity and faith. Tarry not, tuck up your robes, and follow the saints; but never depend upon the untutored soul to lead you to God. God is pure and holy. He is approachable. In His infinite goodness He teaches men to conceive the infinite and the absolute.

A. K. GHOSE.

**TRANSMISSION OR TRANSMIGRATION?  
—OF THE SOUL.**

II.

No one who desires to observe the relation between the mind and the physical structure of animals including man, can fail to notice the fitness of the one for the requirements of the other;—and this is nature's ordination. If we take a supposititious case of a dumb animal possessing a human head without a man's brain, but with the vocal organs complete, could we expect that the monster's mouth could act like man's; and even if that were possible would the animal's brain enable the mind to think like him? Certainly not. To be able to make animals think and express themselves like man, we must put the entire human head over its shoulders; but nature would not permit this to be done, nor will she do this herself. The mere change of the ourang-outang by gradual degrees into the form of man, will not convert it to man. That which makes man what he is, must be present in the ourang-outang to enable it to achieve and claim his superior advantages. Similarity of structure we already find in both, but in both we find the difference that distinguishes the one from the other. If on the other hand it were possible to bestow the mental power of man on the animal, the deficiency in the physical structure of the parts would only arrest action, but not resist it absolutely, and the efforts under the restraint would be violent but infructuous. Both these creatures of our imagination would remain within their pale; the powers of man that are in common with the brute do not render the latter man, neither will a man's head with the power of the brute enable the transformation to be successful. But what will be that artistic figure that may be composed of the body of a man with the head of an animal? Has the painter or the sculptor in ancient mythology been found who

even conceived the practicability of an anomaly like this? Yes or no, the brute will be as much an animal as the ourang-outang or any other beast. The fitness of the mind and therefore of the soul, seems to be the proper point for consideration and not the interchange of parts—the vocal structure being only subservient to the mental needs and constructed to suit those purposes. The hand of nature is quite visible in this arrangement, and no doubts or suppositions have any place in it.

The fitness we are contemplating results from antecedent circumstances which are not quite open to our vision; and considering that they are, if not infinite in the literal sense, so numerous as to deserve to be so called, it would be most arduous and perhaps improbable work to unravel each cobweb thread that contributes to the whole knot. If we know the causes and their actions we may be able to foretell the result; and although it be most difficult to do so, the results being known the facts combining to produce them may be traced; and therefore the more the facts are complicated and various, the greater must be the acumen and deeper the insight, to do the operation and perform the examination. Mere soothsaying we all know is of no use, but a rational process of arriving at or suggesting conclusions can never be disregarded even as to matters upon which we have to scrutinize the present to separate and distinguish each potent fact of the past. We have the living kingdom around us, which we can, and are free to examine—the acts and consequences direct from them we are able to see; although the secrecies and extreme ramifications are hidden from us, the probable issues of immorality we can foresee and pronounce upon; we are therefore placed in a position of some advantage and supplied with opportunities of exercising our reasoning powers to determine how our thoughts, words and actions operate in this world—and if we are unable to go the whole length of the undertaking, we can form a tolerable estimate of the affections that follow from them. If only a few truths were in question as in mathematics, the synthesis would have been much simpler than it at present is, the analysis of the consistency more abstruse and leading up to different branches, would not of course be so easy or reliable as one would wish in view of the ability we now possess for the explanation of the moral and spiritual phenomena.

If we but take the trouble of noticing, how a very simple act effects the person subjected to it, the doer himself, and all other besides, we cannot but wonder how vast and minute the direct effects are, and as the circles form round a common centre in an watery expanse and go on farther and farther when ruffled by the force of a stone and gradually go out of sight and become imperceptible so do the eddies extend in the lake of morality, and roll out of vision restoring it to its own original calmness. Have we used the word all right?—No, there is no calmness. One thing or another is constantly disturbing it, and when the acts, omissions and thoughts of the entire population of the world are espied—oh! the thoughts suggested bewildering any mind, we cannot follow all, nay, we cannot follow the course the effects of one incident only. Social and legal consequences are not of much worth but those that relate to the mind are inestimable and they lead to thoughts and help them on or obstruct them. So there is a tendency in them to propagate or divert other issues. These are what proceed directly; one act of cruelty for instance leads to and prepares one, for another unless he is properly corrected and feels a disinclination or aversion for it. We can by the slightest effort understand that the redeeming effect upon the doer is the contribution to the constitution of the soul. An ever-increasing series lends its full quota, and when the end is come finality is reached. Infinite therefore to our imagination is the name of the affections reached whereby it becomes fitted for the next existence.

But it would seem to be saying that very least if we were to stop here in our calculation of the circumstances that shape the soul. What importance do we assign to the thoughts, sufferings or when the curses or blessings of him to whom an act is directed, or in regard to whom an omission of some duty is made. Do they come within our estimate or are they to be wholly ignored? This leads us to the skirts of a vast untrodden province through which we must pass and observe and reason. The griefs, that overcast the mind of a man wantonly insulted, or wronged, who feels bitterly and looks up to Providence for redress—are they like the mighty gloom that disappears in the sun, or have they like the mountain mist any lasting influence?

The sufferings, let us take this example for the present, are in



the mind. The mind acts under the unpleasant smart—this may produce some effect on the sufferer indeed, but have the thoughts however earnest, and howsoever keen the power of themselves to create a condition for the wrong doer. We can of course see that if that be so the wrong-doer's soul being the real agent must receive the impression or undergo the punishment—but can that be so?

Now, what are the facts connected with human existence? First, there is the soul with its intrinsic and inherent development at its very inception; secondly, all that happens to it not as proceeding from its exercise of itself in either an active or a passive form, but from circumstances independent of it. Its own latent powers being in a state of development at the beginning of its present existence, are the outcome of its activity and personality that have gone by; but facts outside these, that happen in regard to it can not be accounted for on this line of reasoning, and therefore we must look to other matters and see whether we can find anything to which these may be attributed as their moral or spiritual causes. All religions agree that good acts produce good results, but there is no agreement as to the mode of enjoyment, and the popular exposition of this has been that all that is conducive to happiness must be in its composition: Inversely of evil. This is no doubt in furtherance of the right view of the case although particular instances are often seemingly opposed to probability. The combination of evil acts with earthly happiness and the concomitance of evil with virtue are explained in the Christian scriptures as being the "works of God." The question evidently was not deeply thought out either with or without an object as it is very often an object with a reformer not to maintain old notions or to support a new theory. But there being no clear denial of the past and only a vague statement to explain the present, evil against good and good against evil we find, this as a rounding off of the opposition, from quarters from which it is expected to be of the most pointed type. We cannot base a theory upon such argument alone. The soul is placed within certain environments and all through life things innumerable happen and are constantly producing there impressions upon it which although they no doubt are the works of God as taught in the Bible from the devotional point of view

have not been explained in christian theology in any way intelligible to human understanding.

In carrying out one's ideas one has to use some agency ; otherwise the thoughts remain powerless in spite of their own quickness where they are. The brain acts in two different ways in so far as we are aware at present ; (1) it works by the will on the physical parts of the system, and receives reflex ideas through the same sources ; and (2) it works as other brains through some medium which seems to be common ground for all, and in fact the substratum through which brain affections pass all through this world of life. When a man is wronged say he is mercilessly beaten for no fault of his, or his property is wrested from him by some cunning deviser, the state of his mind is certainly very keen and the throbbings and despondency caused are severe. Is this a factor that produces any effect in the moral or spiritual arrangement that surrounds humanity ? Of itself it does not seem to be effective, but the agency it moves is,—is it not—instrumental in directly or through any complicated process, producing a state of things that would answer the cravings of the sufferer and the deservings of the wrong doer. Old theology teaches—we hope it enures the happy prejudices of man until better displaced—that the results contemplated flow from the direct and constant interference of God ; but time has advanced and the mind of man is naturally prone to expect in the chain of causation that link together the universe with the will divine, an indication of the manner in which if any consequences flow from the condition of the sufferer, they are connected with the deservings of the wrong doer. The Hindu sage probably saw the necessity that we point out, but without explaining how the event occurs taught that a sinner is born over and over again in this world with marks resulting from the offences committed by them. This to a believer is sufficient authority, but to the inquirer it fails to be satisfactory, and falls short of his actual requirements for how is he to accept, that the consequences evidenced are those of the vices incurred or of any vices at all, unless he can be given to understand by logical reasoning that that is so. Now there we are. We have the actions producing results, the thoughts, not withstanding their power of self transference are not discovered to be working any agencies, that may or do produce any moral or

spiritual consequences or prepare a condition of existence for the oppressor. Human vision is limited. We find the causes that are expected to produce their proper effects; we find the latter all around us. What we do not find is direct proof that the causes produce the effects. Contemplation and cogitation leave us to suspect a connection, but how the work gets on we cannot perceive. We do find however that the circumstances under which man is placed are not what chance has created, and we have it clear that besides the great multitude of acts and omissions to which a great deal of the development is attributable the co-ordinated thoughts passions and emotions of the affected person, are all that an analysis of the facts discloses to our view. The present therefore is due to these two sets of circumstances as their product, one acting intrinsically and the other outwardly in building up the tripartite character of an existence—moral, social and spiritual.

The idea that is derived from the ways of human society, that punishment proceeds from the king and that it is meted out under a particular procedure; that the delinquent is placed before him and he considers his answers and awards the inflictions to the wicked, and favours to the virtuous, is responsible for a great many serious difficulties men meet with in the consideration of the great question about the future. We are led into suppositions and prejudices regarding the treatment of virtue and vice which the laws of causation do not justify or support—causation, moral and spiritual as well as natural. There is no reason why in our attempts at having a conception of the divine laws, we should take practical ways of mankind dictated by their conveniences, as offering the lessons to follow. Ideas thus deduced lead us to blunders as the facts to which they have to be applied are different. Why should we suppose that God in his glory holds a court to which the men should be brought and judged—why should we deviate from the right course of causation and lead ourselves to the necessity of expecting revelation upon a question like this—and why should we not pursue the course which is in evidence before us and not blind ourselves to what is and why should we desire to see what is not existing and conjure up before ourselves a probability which is not warranted by things as they are? Why should, therefore, there be any ground whatever for

the assertion of a day of Judgment? Is He not in all things and are not all things in Him? How can we then go beyond what is happening what has happened, or what may happen according to the rules in which every detail has happened to man and to all—matter, life, and spirit, yet the belief in a day of judgment cannot do away with the life after death that we are looking into as a certainty and cannot possibly deny. Why the Christian fathers have come to see that it is a real condition of the soul, and we are not surprised to find the Rev. Arthur Chambers apostle of King's College, London, try to establish by quotation from the scriptures and their interpretation that a person although dissociated from his earthly body in passing through the experience which we call death, still continues to live as a conscious personality." We do not grudge that the condition after death should be called "conscious personality," but we cannot admit that the phrase should be understood in its usual sense, and we distinguish the soul from the mind, and mental states although they affect the soul so very much are yet not those pertaining to it or entering into its composition. The phrase is certainly a convenient and expressive one, but not one that can be rightly used. Be that as it may, it is clear now that the enlightenment of the present day longs for a responsible future and is not satisfied with promises of Heaven or Hell or Swarga or Narak following upon death, nor is there now any pretension—and there never has been,—that the day of Judgment comes once upon the escape of the soul from the earthly body. We find accordingly the venerable father go a step further—for without this slight progress his logic becomes troublesome to him and uncomfortable—and to convince the mind of his Christian readers assert that a person while maintaining his conscious personality in and through the accident of death does not continue his existence in either Heaven or Hell." So we have the most wide spread religion of the time claiming the most pious and most learned of thinkers, extended for the admission of the doctrine that Heaven or Hell does not follow death, which, differing from that learned gentleman, we cannot call an accident. The most certain event in life is death, and it comes not accidentally—the liberation of the soul takes place when the body no longer is able to hold it, gets wasted or deranged so that life gets extinct and

the physical conditions of residence become unsuited to it. But be death in any sense an accident or not, we quarrel not for words or epithets, that it is admitted that Heaven or Hell which are states of existence and not places, the idea that they are having been long abandoned the separation of the soul from the body is clear from the second proposition we have quoted. Then supposing those conditions ever come to happen there is an intermediate existence between death and Heaven or Hell. If the soul exists during this period—and who knows its length in time?—it must be working for evil or for good or both; it could not be inert to be sure. Therefore the constant activity of the soul here must be followed by similar conditions suited to the existence and its surroundings. If a man becomes man again we can say what he must be doing after death, if an animal we see what he should do, but if he turns to a being about whom we have no experience, we cannot now say what he should be doing in the life immediately next to this. But whether we are able to say it or not, will not in any way affect its actual conditions. This state is called Hades life by the reverend gentleman we have quoted above, and he has pointed out in unmistakable words that the idea the word "Hades" used to convey before, was an erroneous one, as it does not mean Hell, and the translation of Hades to Hell, is absolutely wrong. It is not necessary for us to traverse this Christians of different denominations may do that. We find however the admission that there is a life after death and it is further stated that a number of passages (e.g. Matt XIII 40-43; XXV 31-46; John V. 28 and 29) show how unwarranted is the idea that at the moment of death a good man enters Heaven or a bad man Hell."

This life alone therefore does not dispose of the question of future reward or punishment. It will be followed by another and the being now human will have to act, and the results will be added on to those of the present life and then the end will come and "the Hades life will be superseded either by the Heaven-life or by that awful punishment which will be closed by the second death in which Christ has said "body and soul shall be destroyed" (Matt X., 28) and like the earth life will take its place among the former things which all have passed away." Annihilation could never have been contemplated here but there is rather a faint hint at the Hindu idea of one

creation following after another and thus of a repetition of the old drama. Whether there is sound philosophy in this or not, we need not pause to consider, or how far it is sustainable in theology; but we find that man must jog on till he reaches Heaven. This seems to be admitted by all religions in different terms or ways. When man comes to possess a nature which will be the summum bonum of its existence, that certainly could be called heavenly, and nearer to God's nature than any other, and dearer to Him than all. But then the end is reached and the powers of the soul have assumed the greatest strength and the noblest—the rest is inexplicable to us! Nirvana or Mukti, call it by any other name you please,—we in our imagination can soar up to that point and cannot go beyond! It is easy to say that a man by constantly practising virtue will improve and improve and make towards the goal, but to realize the fact of such a person working is the greatest of hitches. Now good and bad at the next moment, good and bad together, this is the sort of life one has to pass, and there are degrees in this, the whole therefore will give a character and the finality so far as the present life is concerned will be reached in death. Immediately after that we can only divine what will happen—the soul will start a fresh like with the condition that has been created by itself and by all the circumstances that happen in the world. The spiritual laws dispose of the consequences of each thought word or act of each individual through this life, as they did of the life before and of the one preceding and so on to eternity or the beginning of the creation of the soul. We say the beginning because of eternity we have but an indefinite idea and we get lost and perplexed in the contemplation of it, whereas we feel it as if something within our comprehension when we ascribe a beginning to the soul. Our ideas are limited within certain ranges and we only help ourselves in our cogitation when we use language falling within their sphere. With the burden of the effects of the past the soul has to travel on after the present life and it will have to be in environments for which the real causes, innumerable and beyond guess and calculation, lie in the past and for which it alone is responsible. The past,—it is composed not only of each man's work and thoughts, but of those of all men in regard to each. Every individual produces at the end not only his own his own developement and his condition but contributes his

quota of influence for good or for evil to all others. Therefore to indicate the condition of the soul as well as all the causes that combine to produce all the results apart from it, let us adopt a small word which is familiar to all, and which may not be found inapt—*destiny*.

But do our acts produce any ulterior results at all apart from the immediate consequences? These do not always follow we know, though when they do, they produce their proper effects, but whether they follow or not, "the mind is its own place be it in planning or in acting," and the evidence of the formation of habit is strong indeed. Besides, where no habit is formed, and the actions are not of that uniformity that will generate it, the actual inter-perception of the mind speaks for itself. It may be a nice question to put, but the actual experience of the world gives the necessary answer that baffles all doubt and contest. Man in relation to himself shapes his own future; in relation to every circumstance outside, he is the mark to which each is aimed as the target is to the shot. Whether the sphere of effects roll into operation at once or hereafter, we think does not change the position of the question so long as we do not know their manner of working, but that they will endure is beyond all question, and as certain as the soul is immortal. Then since death does not put any barrier between the future and the present of the soul, it gets on as it ends here perhaps under different conditions; and these following on the principles of causation we advocate in spiritual matters, must have been produced by the past of the soul and of its concerns with the world it had previously left: in fact to briefly express it we may say *destiny* prepares the future.

We are not, we find, singular in what we think about the conditions of the soul's existence after death, for we have Rev. Chambers to whose work we have referred above, saying "the one life merges into the other just as the infant-life merges into the boy-life, and the boy-life into the man-life. So the soul is going on in one continuity. "It is so" he says "with our self—our ego—in its passage from the Earth-life to the Hades-life." "However different" he continues "the sphere of existence may be, our self will be the same." The quotation is interesting indeed, as it re-iterates what we wrote some years ago on the subject, when we said that the soul will begin as

It ends, and death like sleep will not produce any change in the continuous existence of the soul, however much it may alter the conditions, material and mental. We must say here even at the risk of repetition that we do not agree in what the reverend father says, as said Bishop Weldon also, and as all Christians do say we presume, that the drawing of the last breath will not make one practically another being, with a different set of thoughts feelings, impulses, and emotions. If of course man is reborn man then it goes, without saying that the conditions being the same as before, the brain supplies all the mental powers of the same sort, but we are by no means certain that that would be so, and particularly as a general law, seeing that different men end differently; therefore should the existence of the soul be of a different sort and differently circumstanced, it is plain enough that without a human mind and a human brain, the soul will not be able to work in the same manner as it does now with its thoughts, feelings and impulses. Yet conditioned differently, though there is no fear of a break in the continuity of its existence, and whether we call the future the Hades or the intermediate life, the change of the Earth-life will not change the substance of the soul, and it will be the same in whatever garments it is clad or with whatever jewels it be decked.

Seeing that the end of different men is with different states of development, even if all men be supposed to enter the next life with the same form physical or spiritual, yet they will be in different conditions at the beginning which may be improved or deteriorated according to their behaviour, and the progress or retrogression or both will get on according to the nature of the acts and influences. That some will prosper in what we contemplate as virtue and that they will be in advance of others, and that therefore there will be a constant race as it were, is what strikes us as evident, but how long will this continue? Whether a man turns to an animal by reason of want of progress here and by the force of destiny, or whether man be a superior being in the next existence, there will go on in the universe this constant work, and the only end possible is approach to the divinity which the Christians call *heaven*, and the Hindus, *mukti*, and the Buddhists, *nirvana*. We however cannot for one moment realise that there will be an end at any time, but that the work of transmigration will go on to all eternity.



Perfection is in God alone, progress it is in man's power to make. It not unfrequently happens that in his progress he observes—to adopt a comic simile, the fabled law of koorish of the Mahomedan court—where rumour has it that any one permitted to approach the Nawab and to do obeisance to him, had to bow many times in quick succession and advance two steps and go back three. The great majority of the quintillions of human kind do this, as we are sure, and hence the day of judgment gets more and more remote. Thus the more we think, the more perplexed we become as to the end, and therefore it is impossible notwithstanding all that can be said in favour of the proposition, that the soul should lose its identity in God, and, as beatitude is nothing if the soul is not existent, that the soul should not exist and yet enjoy the bliss of heaven. We should rather in our wisdom stop with the nearer approach to the divinity by reason of the superior nature of the soul accruing by accumulation of those properties that create its development and excellence, and not venture to affirm with all our logical acumen and philosophical knowledge that it is possible for the created soul to become the creator or be merged in Him. This attempt itself to describe the thought betrays ourselves, for do we not show that we cannot appreciate the nature of the divinity at all, when we say that the soul of man may, with whatever degree of excellence it may ever attain in virtue and purity, become relieved of itself or be a part of the divinity Himself. Nor do we think there is any necessity for making the venture. It is the anxious mind that like the sailor of a weather-beaten boat, desires to find a resting place and fondly contemplates an end which expressed otherwise would be *annihilation*. The most, we may with some confidence say, is that that state of bliss may be attained towards the further end of a successful career, but the soul must be existing then and working according to its nature and conditions.

KANYE LALL MOOKERJEE.

*A DEDICATION.*

## I.

Just a little toiling,  
Ere the shadows depart ;  
Strong in life's suffering,  
Sorrow girdeth thy heart.  
Into the hidden, untried years,  
Enter thou, safe-guarded with tears.

## II.

Cold are my days and drear,  
And dark my spirit's night ;  
Mists of doubt, halting fear,  
Press 'twixt me and the light.  
Beauteous star of Hope! steer  
Ever true, ever bright,  
Like the mystic vision of yore,  
Lonesome souls to the dreamless shore.

R. DHARA.

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# THE NATIONAL MAGAZINE.

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## SCIENCE AND ART.

SCIENCE.—In the rural districts nothing is to be neglected, and from matters apparently futile, some satisfactory advantages may be drawn. If a fortune cannot be made by breeding rabbits and rearing bees, a certain income can be counted upon. Even in the country the poorest reap a profit by keeping goats for their milk; elsewhere a modest income may be realized by a small garden. At present a small pond can be turned to good account by producing frogs. It may surprise many to learn that four-fifths of the frogs consumed in France are received from Switzerland and Germany. Italy consumes more frogs than France, as any traveller can perceive who visits the markets. The frog lays its eggs in spring in bunches; they are very small, have no shell, but are enveloped by a gelatinous substance that keeps them adherent one to the other. The parents abandon the eggs, which are hatched in the course of eight or ten days following temperature, producing not frogs, but *tetards* or tadpoles. In proportion as the eggs can obtain oxygen, so well they develop: hence the eggs, forming a bunch that are near the surface of a pond, and those on the sides immersed are more rapidly hatched and with greater certainty. But the *tetards* are not frogs: several transformations have to take place, ere they become so. It should be borne in mind, that a frog is not a toad, and the repulsion that the latter begets is never caused by a frog. The body of the frog is slender and long of size and colour, according to variety. Its skin is smooth, has no excrescences, its upper jaw is furnished

with teeth and its tongue wholly fleshy, at the point where it branches. When at rest, the frog carries its head high, and its hind legs are folded upon each other. The frog is encountered in every part of the world, save the southern part of South America and New Zealand. Australia has only one variety of frog. Boulenger describes 117 species of frogs of which four are special to Europe. Two are peculiar to France, the green and the red, the former inhabits fresh water, running streams, and pools, it is very timid; the red variety avoids water, prefers woods, mountains, fields, and gardens. It rarely croaks. Frogs feed on larvæ, insects, worms, flies, tiny mollusks &c., that must be alive and moving. It disdains all dead aliments. But as frogs devour the spawn and the young of fish, they are not liked by fishermen or anglers. After the fine season, frogs eat no more, their voracity is suspended. They seek in mud, clay, humid earth, and the holes of fountains a refuge from cold where they can be gathered by thousands in a few minutes. It is the green frog that is comestible; the Belgian Government regards it to be so much the friend of the farmer and gardener, that it is prohibited to fish for frogs. The red frog whose back is red is better suited for such work. In France only the hind legs of the frog are eaten, in Germany and Italy all parts of the animal are eaten except the skin and intestines. In the United States, the taste for frogs not the "bull" species is quite general, and the breeding of them is rapidly extending. The flesh of the frog is white, fine and slightly gelatinous, recalling a fillet of sole, the wing of a chicken, or simply veal. It is an aliment light and healthy and suits all temperaments. In Paris, the legs of frogs are ranged in rows, a dozen pairs together. Autumn is the period—that is at present—that the "delicacy" is in season—it is fattest then. They can be also eaten in spring, but that only leads to their destruction, as it is their spawning season. To dress the meat, the legs are rolled in a little flour seasoned with salt or pepper, some butter, oil, or grease added and then slowly cooked in a saucepan. A soup can also be prepared from the legs. A living frog employed for bait is in favor with rods' men to catch pikes, perches, and eels. The next enemy of the frog is the duck, the stork, the pikes, and above all the serpent that fascinates it into its fangs.

M. Joubert, our Municipal Meteorologist, has made some interesting experiments on the velocity of air at different elevations. At the Mountsin observatory, at 30 mètres of attitude, the mean velocity was 4 mètres per second in the month of January, and fluctuating between that and a few centimètres more in December. At the summit of the Eiffel Tower—300 metres the average velocity was 8·7 per second ; it was 10 mètres in winter and 7·06 in summer. It follows then, that an airship destined for sailing over Paris, 200 to 306 mètres in height, ought to count upon a velocity of 8 metres per second. The superior layers of air in the atmosphere have a velocity still stronger : at 100 metres it is not important ; besides its friction with the soil reduces its rapidity. It is difficult to sail in the air, at a height of 300 metres unless the ship has propelling organs, exceeding 27 kilogrammes of pressure, per square metre. Is it necessary to go so high ? Birds do not fly higher than between 30 and 100 metres and that could well be a suitable zone for a steerable balloon. Most generally, the air circulates parallel to the soil, so the ascent or descent of a balloon is merely a question of weight and of calm air : these operations can be effected without varying the volume of gas, by making the balloon incline downwards, as on a plane and that the birds adopt and so direct to a fixed point.

M. Molliard has been studying and experimenting with the subject of the production of double flowers, so common in our gardens. That transformation he attributes to the attacks of parasites whether vegetable or animal, and also to the production of green flowers. The results need not be due to any direct cause, the change can be brought about by the attacks of parasitical insects. It is by such means, that gardeners are enabled to produce so many monstrosities.

The three chief markets for sponges are London, for the fine kind ; Paris, for the ordinary ; and Trieste, for the common. France transacts business in the sponge industry, amounting to a total of 15 fr. millions annually. One-third of that total is absorbed by expenses. Toilette sponges are sold by the hair dressers and the haberdashers. The inferior quality has an enormous sale in the industries. The Railway companies are the most extensive customers ; the Omnibus company uses 12,000 sponges annually for its stables and vehicles. Private persons.

purchase sponge by the piece, so price varies according to volume and quality. The trade buys by weight, at wholesale tariffs. Venetian sponges sell at 50 to 200 fr. the kilogramme, or for 1 to 8 a piece; sponges for milk bottles from 40 to 1,000 fr. the kilog. A string of common sponges 25 to 50 in number fetch 2 to 5 fr., while the finest sponges can be retailed at 12 to 15,00 fr. the kilog. Sponge is a supple tissue, elastic, cavernous, porous, imbibing by capillarity, and retaining by its meshes, that it yields when pressed between the hands. Its elasticity is such, that it never abandons its original volume. That quality constitutes its superiority; nothing can excel it in that respect. Sponge is merely the skeleton of something that has lived, that has grown, been nourished by the sea where it reproduces. The fishing for the sponge demands many manipulations, to get rid of the external coating to obtain the central tissue. That curious zoophyte is classed in the animal kingdom. Florida and the Bahamas supply largely our sponge wants. The French Government has actually encouraged "Spongiculture" on the coasts of Tunisia and Algeria. It is by cutting a live sponge in small pieces and casting them in the sea, that the morsel sinks, attaches itself to some calcareous stones &c. and in 7 or 12 years is fit for cutting.

ART.—The Academy has held its annual *Seance* of the Beaux-Arts a few days ago. The presidential chair was occupied by M. Camille Saint-Saëns, the distinguished composer, for prizes had also to be awarded to the successful students in musical compositions as well as for distinguished outputs in paintings, sculpture, and architecture. The relatives and friends of the pupils mustered strong as well as the members of that choice public who have a love for grand art and true beauty. The works, that were awarded prizes, were those executed by the pupils, sent after a competitive examination of the Academy to complete or to be finished in their studies in the French school at Rome. In painting the first grand prize was awarded to Laurent Dufrance, a pupil of M. M. Bonnat and Maignan: the first grand second prize to Earnest Azema, a pupil of Cormon, Thirion, and Flameng, and the second grand prize to Clement Gontier from the studio of Jean-Paul Laurent. In sculpture the students Bonchard and Lurinee, pupils of M. Barnas, were respectively awarded the 1st. and 2nd grand prizes; the second grand prize

was adjudged to be given to Boudier, pupil of M. Thomas. All the pupils who are chosen to attend the Fine Arts school at Rome, free for two years, are bound to send yearly at least one finished work, to the Academy of Beaux-Arts here. When judged the prizes are awarded. That plan is also a regulator of the attention devoted to the lessons given at the school in Rome.

Voltaire was too universal a genius to allow his birth place to remain a matter of doubt. Hence, the discussion respecting it: did it take place in Paris or at Chatenay a village just outside the capital? Seven cities in Greece, disputed the glory of have given birth to Homer. The villagers of Chatenay may in like manner be excused fighting for the founder of the "Age of Voltaire." The good people of Chatenay desire to erect a monument to Voltaire and the admirers of the philosopher can contribute to the work. The act of baptism of Voltaire is conserved in the archives of the Church Saint-Andres-des-arts—Paris, that document sets forth, Voltaire was baptised in this church, on Monday, the 22nd day of November 1694 "Francois-Marie, *born the day before* and son of M. Francois Aronet." The villagers allege, the baby was brought to Paris, the day after he was born to be baptized. The whole tug of war is over the legend or the fact of being removed to the capital. There existed no necessity for the transportation of the baby to the city, as the registration could as well take place at Chatenay. Voltaire was imprisoned in the Bastille for eleven months, for a satirical pamphlet that he never wrote. He petitioned the Regent who loved wit—that while he had," no objection to his Majesty undertaking to supply his *board*, he prayed him to no longer undertake his *lodging*." For this he was liberated and banished to England for three years.

The hard times for artists still continue. Two or three occasionally unite and organize an exhibition of their own works. Unhappily that brings in no substantial profit. The tendency is becoming strong for artists to indulge in subjects of of artistic industry. It pays—not an end to be despised in the art of the Beautiful and True.



*MAHADEO AND BAYADERE.*

Mahadeo, Lord of the Earth,  
Descended for the sixth time, from heaven in man's likeness,  
To feel joy and sorrow with us.  
It pleased Him to dwell here awhile, and let existence take its course,  
Whether He was to be punished or spared.  
He wished to see mankind as a man,  
So, after wandering through a certain city,  
Watching the deeds of the great and caring for the poor;  
He prepared one evening to proceed on his journey.

In the suburbs, where houses were few and far between,  
He saw a lovely lost girl with painted cheeks.  
"I greet thee, damsel," He said. "Thanks, my Lord," she replied,  
"Wait, I am coming out immediately."  
"And who art thou?" asked Mahadeo. "Bayadere is my name,  
And my house is the house of love."  
She beat the cymbals and danced,  
She entranced His eye with her lovely form,  
Bowing low, swaying with lithe motion, and stretched out a garland  
towards Him.

With sweet flattery she drew Him across the threshold, and lovingly  
into her abode.  
"Handsome stranger," she said, "my cottage shall soon be bright  
with lamps.

Art thou weary? I will comfort thee, and soothe thy aching feet.  
Thou shalt have what thou wilt—rest, love, or laughter."  
So she eagerly relieved His imaginary pains. The God smiled:  
For He perceived, beneath her depravity a human heart.

And He asked for a handmaiden's services. Anxious was she to please Him,

And the damsel's art became more and more like nature,

And the blossom of love soon ripened into fruit.\*

Where comes obedience love is never far distant.

But to prove her more sharply He who knows the heights and depths  
Dealt out to her pleasure, and honour and distorting pain by turns.

He kissed those painted cheeks, and the girl felt the sweet pangs  
of love.

She was enthralled, and for the first time she wept.

She sank at His feet, not swayed by lust or the desire of gain.

And her willing hands performed every service.

Then she hastened to prepare the feast of the couch,

To arrange its soft, dark draperies,

And spread the filmy tissue for the nightly rest.

It was late when they sank into sleep, after long dallying.

But when she awoke early she found her beloved guest lying dead  
upon her bosom.

Distraught with sorrow she threw herself upon the lifeless body, but  
could not awaken him.

Soon the squalid attendants of the dead came to bear his stiffened  
limbs to the funeral pyre.

She heard the priests' monotonous chant, the mourner's death chorus.

Raging, she rushed to and fro, and broke through the crowd.

"Who art thou?" asked the Brahmans, "what brings thee to this pyre?"

She flung herself on the bier, her screams rent the air.

"I will have my spouse again, I will seek him in hell itself!

Shall the godlike beauty of his limbs be consumed to ashes?

Mine he was, and mine alone, ah, only for one brief night."

The priests droned this chorus "Hither we bear the aged after  
long decay;

Hither we bear the young before they have learnt the common  
fate of all.

Listen to your priests' teaching:—He was not your spouse.

Live ye still, a dancing girl, you have no other duty.

Only shadows follow the body into the still kingdom of Death:

Only the lawful wife follows her husband there ;

And *sati* is her duty and glory.

Sound loud the sacred dirge ! Ye Gods, take this youth in flames to  
your high abode !

So sang the choir, and pitilessly exposed the grief of her soul.

But, without a moment's pause, she sprang into the hot death.

Then the God rose majestically from the flames,

And clasped His loved one in His arms :

Rejoicing over the repentant sinner made pure by love,

He raised the lost girl to immortality.

And bore her to the skies in arms of fire.

GOETHE.

## *ATMOSPHERICAL PHENOMENA OF THE PAST HALF A CENTURY.*

[Preliminary observations. John Ruskin's remarks on the advantages of the study of meteorology. What causes the wet and dry seasons in the tropics. Tables of the barometer at Madras and Bombay, shewing accurately from January to December the barometric pressure within the tropics. A comparison of the storm of January 14th 1843 in Europe with that of the 2nd December 1843 in India, in respect to the exceedingly low reading of the barometer. The Indian storm is also an interesting study for attendant atmospheric phenomena. The storm of the 9th November 1844. Charles Heddle's hurricane from the 22nd to 27th February, 1845. The magnetic character of the storm of the 29th November and the following six days, 1845. The cyclone of the 14th October 1848, and the phenomena observed during the time. Dust-whirlwinds and cyclones—a comparison. Remarks on the electric condition of the atmosphere during the occasion of the dust-whirlwinds of 1847. A tabular view of the fall of rain and other meteorological phenomena from 1829 to 1847. A remarkable hot-wind in the Dist. of Purneah on the 25th May 1847. Indian and Asiatic earthquakes of 1843 [the appearance of a comet—a peculiar character of the atmosphere—the falling of stars—the fall of the barometer—the sudden opening of springs—thunder very high in heaven and lightning blaze all round]. A list of remarkable water-spouts seen in Bengal between the years 1852 and 1860, with notes on some of them by Major Walter Stanhope Sherwill, F.G.S.]

I venture to submit to the lovers of the phenomena of the atmosphere the following pages. The work may be considered as a compilation of facts and a record of opinions. The facts are indisputable; but the opinions are not always infallible.

The atmosphere is still a boundless field of research, and teems with such astonishing diversity of matters that many exalted minds may expatiate on its attributes.

Speaking on the meteorological science John Ruskin of Christ Church College, Oxford, remarks:—

“It is indeed a knowledge which must be felt to be, in its very essence, full of the soul of the beautiful. For its interest is universal, and unabated in every place and at all times. He whose kingdom is the heaven can never meet with an uninteresting space, can never exhaust the phenomena of an hour; he is in a realm of perpetual change, of eternal motion, of infinite mystery.

"Light and darkness, cold and heat are to him as friends of familiar countenance, but of infinite variety of conversation; and, while the geologist yearns for the mountain, the botanist for the field, and the mathematician for the study of mathematics, the meteorologist, like a spirit of a higher order than any, rejoices in the kingdom of the air.

"But it is not for its beauty that we recommend the study of meteorology. It involves questions of the highest practical importance, the solution of which will be productive of the most substantial benefit to those classes who can best comprehend the speculations from which their advantages are derived. Times and seasons and climates, calms and tempests, clouds and winds, whose alternations appear to the inexperienced mind the consequences of irregular, indefinite, and accidental causes, arrange themselves before the meteorologist in beautiful succession of undisturbed order, in direct derivation from definite causes. It is for him to trace the path of the tempest round the globe—to point out the place whence it arose—to foretell the time of its decline—to follow the hours around the earth as she spins beneath her pyramids of light; to measure the power, direction, and duration of mysterious and invisible influences, and to assign constant and regular periods to all the phenomena of the atmosphere."

Indeed, it is an interesting study—why the severe winters in one country produce mild winters in another—why the heaviest rainfall of the year 1900 has been followed by comparatively scanty showers in the year 1901—why the periods of the highest barometer are mostly connected with the northerly winds, and the lowest barometer with the southerly winds—why the highest thermometer is generally with the southerly winds, and the lowest thermometer with the northerly. It will be accordant with nature to regard the winds under a twofold character of north and south, because they are permanently distinctive, and have a reference to fixed portions of the globe, as the Equator and the Poles; whereas east and west are shifting points, and have no abiding place.

Whereas the declination or position of the sun causes the wet and dry seasons of the tropics, and in some portions of these regions we perceive how the winds waft the vapour and carry the

clouds on their wings to either the Malabar or the Coromandel Coast in a marked and peculiar manner.

The horary oscillations of the barometer in the tropics shew that it is always the lowest about the warmest part of the day, namely, at 2 or 3 P.M.

The state of the barometer in the different months in the tropics give precisely the same result in Madras, Bombay, and Calcutta, the barometer having the lowest mean in the warmest months, namely, June, July, and August.

The following tables of the barometer at Madras and Bombay, by Colonel Sykes, in the transactions of the Royal Society, 1850, exhibit very accurately the barometric pressure within the tropics.

Madras, latitude 13° north, on the east coast—mean barometer.	Month.	Bombay, latitude 18° north, on the west coast—mean barometer.	
29.99	January	29.92	
.97	February	.88	
.86	March	.83	
.80	April	.81	
.71	May	.66	
.66	June	.65	
.69	July	.66	S. W. Monsoon and rainy period—76 inches.
.72	August	.73	
.76	September	.77	
.87	October	.84	
.94	November	.88	
30.10	December	.96	

N. E. Monsoon and  
rainy months—44  
inches.

If the most remarkable meteorological phenomenon that had happened since the establishment of the magnetical and meteorological department of the Greenwich Observatory was, beyond question, the extraordinarily low reading of the barometer during the storm of January 14th, 1843, no less remarkable was the low reading of the barometer during the storm of the 2nd December, 1843, in India.

"The commencement of the storm of January 14th, 1843, was almost simultaneous over England, Scotland, and the eastern coast of Ireland, and the remarkable depression of the barometer was general over a great part of Europe. On the morning of the 13th, the readings of the barometer began to decrease rapidly. At 8-45 A.M., the reading of the barometer had sunk below 28.3."

Henry Piddington in his Eleventh Memoir of the Law of storms in India especially in the Bay of Bengal and the

Southern Indian Ocean, from the 26th November to the 2nd December, 1843, says "in this Memoir we have the advantage of tracing at the same time storms raging on the north and south side of the Equator and of having a register of the weather almost upon the Equator. While the storms were blowing on both sides, and finally of tracing with abundant data the dangerous storm track extending from 5° to 15° south and from 75° to 90° east, a most severe hurricane, and this investigation has moreover developed a new feature in these storms, *viz.*, that there are some which are comparatively stationary, having but an exceedingly slow progressive motion."

The following is a copy of Report kept at the Master Attendant's Office, Madras.

30th November, 1843, 6 A.M. N. W.			
wind, north current strong and			
high surf. 7 A.M. north west wind,	8 A.M.	4 P.M. *	10 P.M.
current very strong, high irregular		Barometer.	
surf ... ..	30°012	29°925	29°997
1st December, 1843, 6 A.M. N. W.			
wind, north current, strong, high			
irregular surf, rain ... ..	29°984	29°877	29°953
2nd December 1843, 6 A.M. N. W.			
wind, north current strong, irregular			
high surf, cloudy ... ..	29°944	29°861	29°916

This storm is an interesting study for several reasons, which are :

- I. The atmospheric sign indicating the approach of the storm.
- II. The sickly and dancing appearances of the stars.
- III. Phosphoric flashes in the water.
- IV. The appearance of the clouds.
- V. The state of the barometer.

The atmospheric sign indicating the approach of the storm was the "roaring and screaming" of the wind. ["A noise is known in some parts of the coast of England by the name of 'the calling of the sea,' as accompanying a fine weather and announcing a storm,"]

The next storm was the storm of the Andaman Sea and the Bay of Bengal from the 9th to the 14th November 1844.

With respect to this storm Henry Piddington says that "on the 9th November 1844, the barque *Dido* was dismasted in a hurricane in the Andaman Sea, into which also the transport ships *Briton* from New South Wales, and *Runnymede* from England, both bound to Calcutta, the two together having in European troops and crews nearly 700 souls on board, were then running; and that being caught in it they were partially dismasted; and finally at about one in the morning of the 12th both ships were—wonderful to relate—thrown high and dry on the shore of the inner Andamans. As to the highly instructive lesson in our science to be drawn from these storms, which in brief amounts to this—that the lives of a whole European regiment were perilled to the utmost possible extent, short of destruction, by the ships not heaving to for six hours."

Abstract of the log and chart of the ship *Runnymede*, 10th November, 1844, lat. N. 11°6' long. E. 96°.0

Monday, 11th November—Hurricane severe; wind S. E.; barometer 28.0; the gusts so terrific mixed with drift and rain, that no one could stand on deck; advantage was therefore taken of the lulls to drain the ship out and clear the wreck. No observation since the 7th. The barometer apparently rose a little; Hurricane very severe; the ship perfectly unmanageable from her crippled state, but riding like a seabird over a confused sea running apparently from every point of the compass. At 4 P.M. the barometer fell to 27.70. Hurricane blowing terrifically. The severity of the wind is beyond description, there is nothing to compare it to, for, unless present, *no one could conceive the destructive power and weight of wind crushing everything before it, as if it were a metallic body.*

Referring to a subsequent storm, called the 'Charles Heddle's Hurricane' in the India and China Seas, which took place from the 22nd to 27th February 1845, Henry Piddington says that "the great hurricanes are great progressive whirl-winds, contradicting the notion hitherto upheld by some American philosophers, that these storms are composed of numerous winds blowing directly to a common centre, while the centre is moving



"onwards." Another fact also demonstrated is that of the tremendous 'storm-wave' to which he has so frequently drawn attention, for there can be no manner of doubt that the "*Charles Heddle* experienced a most extraordinary storm wave of 4 "miles per hour during the storm, and this for five days "successively."

The storms, however, of the 29th November to the 5th December 1845, were of a magnetic character. These were small storms, which bear close analogy to what we see of water-spouts at sea, and to dust-whirlwinds on shore, which so frequently seem to move on in pairs or threes along the same paths. They are more dangerous than storms of greater extent, which allow of twelve to twenty-four hours for preparation.

The following is an extract of a letter in the '*Bombay Courier*' from Professor Orlebar, in charge of the Observatory at Bombay, descriptive of a remarkable magnetic disturbance which was indicated by the apparatus under his care in the morning of the 3rd instant. The Professor remarks that "it will probably appear that this work has been accompanied with remarkable phenomena on every quarter of the earth."

#### CYCLONE.

Between the 12th and 14th October, 1848, a cyclone of excessive violence (the word *cyclone*, which means a circular storm, occurs for the first time in the Indian Memoirs on the Law of storms) which probably originated in the China Sea, settled down in the middle of the Bay of Bengal in about lat. 17°42', long. 88°18', and travelled up to the north and west to Point Palmyras. Seven vessels disappeared altogether and fourteen were dismasted. A storm wave passed when the hurricane reached its full height, as will appear from an extract from a memorandum from Mr. Barclay, Superintendent, False Point Light House.

"I at first thought it was the Plowden's Island being washed away. It was a bright moonlight night, clear overhead and cloudy almost in a circle towards the horizon. During the whole time it was blowing, there was no lightning, but during the calm there was some forked lightning, mostly from the northward and westward. It began from the north-westward. The natives

never knew such a rise of tide before. The tide rose 19 or 20 feet in all, or about 11 feet above its usual height. About 600 or 700 natives were drowned: all their huts destroyed and cattle drowned."

#### OF THE PHENOMENA DURING THE CYCLONE.

I. Peculiar brightness and twinkling of the stars observed and noted by the *British Sovereign*.

II. Peculiar lightning noted in the log and remarks of the *Burham*.

III. Vibration of the barometer. This remarkable sign we find very carefully noted in the log of the *Burham* and of the *Sea Park* that the barometer was falling at the time the daily rise should take place.

IV. Hot and cold blasts, hail &c. during the cyclone. These indications are of importance, inasmuch as hail is generally considered to be an electrical phenomenon, and whether it is a cause or an effect, every electric indication is of importance.

V. The storm wave and storm current.

#### DUST-WHIRLWINDS AND CYCLONES OF 1847 AND 1851— A COMPARISON.

"The common dust-whirlwinds," says Dr. P. F. H. Baddely M.D., Lahore, "is a miniature representative of a cyclone, and seems to indicate the ultimate thread of the electrical spiral mass of which the whirlwinds are composed.

"Whirlwinds large or small appear to be made up of a number of these electrical spiral threads, placed singly or in fasciculi, each and all rotating independently as the whirlwind circles onwards in its course; and the incurring of the winds often times distinctly observable in them when the whirlwind passes over a light dry soil, is occasioned by the rotation of the electrical threads.

"The rotation of the spirals may enable us to comprehend a singular appearance sometimes in an approaching dust-storm.

"A broad wall of dust is observed rapidly approaching, apparently composed of a number of large vertical columns of

dust, rolling onwards, each preserving its respective position in the moving mass; and each column having a whirling motion of its own.

"This appearance is doubtless occasioned by the advance of a large body of electrical matters in the form of spirals, rotating as they advance; and this may actually represent the body of a cyclone.

"The gusts that occur from time to time during a storm of this description, may be easily accounted for by supposing the passage of a succession of these rotating electrical columns; and it has been repeatedly proved to my satisfaction, that during the squalls that mark these storms, the electrical tension is at its maximum; for the electric fluid then streams most furiously down the insulated wire, exactly in accordance with the violence of the wind at the time.

"I conceive therefore that the motive power in the cyclone, may be a zone of electrical matter, composed of innumerable spiral columns of all sizes, single and compound, placed at intervals, rotating with the body of the storm; first from above downwards; secondly on meeting the earth's surface, whirling their elliptical courses, each preserving its respective position in the moving mass. Outside this whirling zone of electrical matter, centrepetal winds in all probability exist, blowing from a circumference more or less extended, to the edge all round, forming with it centripetal tangents."

Captain Gastrell's experience of a dust-storm in 1847 during the march of his regiment upcountry to join the army of the Punjab. He says

"We had left our ground long before daylight, and were caught in a dust-storm, followed by a very heavy rain and vivid lightning; when the rain fell, the muzzles of the men's muskets and the peaks of the officer's caps, were seen tipped with the well-known electrical appearance, called St. Elmo's fire, and this appearance continued for some minutes, a quarter of an hour, perhaps, I am not quite sure now, whether I ought not to say, the tips of the bayonets, and not the muzzles; as we were marching with treasures, and, I think, with bayonets fixed."

## REMARKS.

It will be seen from the above, as well as from the attendant atmospherical phenomena during the two severe storms of the 2nd December 1843 and of the 12th and the 14th October 1848, as described above, that electricity played no unimportant part. The way in which it was presented to our notice was not as a spark or a falling star, but as a flash of lightning or as a corruscation. Falconer notices these lights thus :—

“ High on the masts, with pale and livid rays,  
Amid the gloom portentous meteors blaze.”

Dr. Falanklin's opinion of these lights is that it is the electric fluid drawing off, as it were, by *points* from the clouds, the magnitude of the flame shewing the great quantity of electricity in the clouds.

These manifestations of electricity are not confined only to the tropics. On the 9th January 1749 the East India ship *Dover*, in latitude 47° north and longitude 22° west, was caught in a gale of wind, with lightning and thunder. On Sunday very large corruscations appeared over head, and settled on the spindles and seemed like torches. A flash of lightning struck the ship, dismasted her, and stoved the deck; it reversed the compasses from the north to the south, and they wavered about and became of no use. The nails in the binnacle were rendered magnetic, because it was found they caused the other compasses which were afterwards put in to vary. Phil Trans., Royal Society, 1749.

1848, Dec. 7th, H. M. S. *Rodney*, seventy-four guns, was struck with lightning in the Mediterranean; the iron hoops of the masts were all broken and magnetised. Fire balls or corruscations, rolled about the deck, and the men ran after them to throw them overboard. Four men were killed.

“ This light so soft, so quiet, and so gentle, that it may be regarded as the type of innocence and purity. It is a holy light, has no heat, will neither burn nor scorch, has neither smoke nor vapour, and is not even a flame, although it gives a delicate and pretty light. It requires no wick, but merely a point to rest upon. \* \* \* Not a great and overpowering and blinding

"light which makes darkness visible, and ultimately turns light into darkness. \* \* \* Is it not wonderful that a touch of "ethereal light from heaven, the mere passage of the lightning's "flash, moving with inconceivable rapidity, should communicate a "permanent quality and steady action to a mass of iron and "copper upon it the miraculous power of polarity and great "attractive force? And all this results from less than instantaneous "action, if that were possible, for the velocity of electricity is such "as almost to defy computation, and certainly to surpass our "comprehension.

"And is it not surprising that this ethereal essence which spans "the universe in its flight, can be embedded, and lay quiescent in "a little needle, and yet retain its powers, and hold direct communication with its parent spirit in the realms above, and own "its kindred while yet imprisoned below? As from the clouds it "came, and darted down from heaven, so it retains its sympathy, "and is affected by the changes in the loftier regions of the sky. "As it was of an atmospheric origin, so it has an atmospheric action, "and the magnetic needle, in addition to its other invaluable "qualities, becomes a highly useful and important instrument of "meteorology."

If the barometer is influenced by the denser mass of the atmosphere below, the magnetic needle takes up the office where the barometric indication stops, and it tells of the same pervading order and time in the loftier regions. Both tell the same tale, both give the evidence to the same effect, their order is heaven's great law.

#### A REMARKABLE HOT WIND IN THE ZILLAH OF PURNEA.

On the 25th May at about 5 P.M. a very singular hot blast suddenly destroyed a large extent of Indigo cultivation in the Purnea district. The following is an abridged letter from R. Cruise, Esq. to Messrs. Macintyre and Co.

"Delowry Factory, May 28th, 1847.

"What I am about to tell you will appear almost incredible. About 5 P.M. on the evening of the 25th there came a hot blast of wind from the west like the *simoom of the desert*. It lasted only 4 or 5 minutes, but in that short time it did infinite mischief.

It came right across the heart of my finest and most forward cultivation, and the leaves of the Indigo plant withered up before it, just exactly *as if they had been fried in a frying pan* and the leaves are all fallen off. We have not had rain for some time, and without it I am afraid the loss will be very great indeed; under any circumstances the manufacturing will be thrown back at least twenty days. \* \* \*

"To crown all, the buildings and outhouses of two factories are blown down, and some of the masonry wall necessary for the manufacturing process, the tables &c. are broken and materially injured by the fall of the posts and roofs. In two factories there is not a house left standing.

"The heat was so intense that in every village about here the villagers flew out of their houses *to look for the fire.*"

I. The appearance of the sky was very red and dark during the time the hot blast lasted.

II. The hot blast was not confined to a narrow slip of land, but extending from the north to the south at least 15 miles: that is, from the banks of the Ganges inland.

III. It tore up a number of trees by the roots and broke off bodily posts built into *pucka* walls.

IV. The damage done to the buildings was by the force of the wind. It did not appear to be a whirlwind, in fact by all accounts it was not so, but a straight blowing stream.

V. A very few drops of rain fell before the heat was felt, no thunder nor lightning.

# A TABULAR VIEW OF THE FALL OF RAIN AND OTHER METEOROLOGICAL PHENOMENA IN CALCUTTA FROM 1829 TO 1847.

Total fall of rain	Total number of rainy days	Lowest state of the barometer.	Memoranda of the most remarkable gales and thunder storms that had occurred in Calcutta.	
			Date.	
1829	98	Not registered	1829 26th April	A most severe thunder storm with large hail stones and rain at 6 P.M. Men killed by lightning, 2 in Fort and 2 in Town.
1830	70	"	"	At 3½ A.M. a hurricane attended with a violent thunder storm. A fresh or light gale.
1831	77	"	13th June	Do.
1832	70	"	1830 26th May	A violent gale. Soonderbuns inundated.
1833	74	20.008	1832 7th October	Blowing a gale with incessant rain. Quantity of rain 5-30 inches.
1834	83	"	1833 21st May	A remarkable heavy fall of rain (12 inches) for about 3 hours from midnight to 3 A.M.
1835	82	Not registered	1834 3rd August	A gale between Kajmahal and Ghazipoor, destroyed about 100 boats (not felt in Calcutta).
1836	58	20.022	1835 11th May	Severe hail storm and whirlwind at Ballinghata and in the vicinity of the Saltwater Lake.
1837	81	20.028	"	Blowing a gale.
1838	50	20.770	1837 4th, 5th & 6th Oct.	A gale from noon to midnight.
1839	68	"	1838 8th April	A dreadful gale and hurricane at Calcutta. Several lives lost.
1840	83	20.657	" 10th October	Unparalleled damage done to the shipping. No lightning, no thunder.
1841	60	"	" 20th September	A severe earthquake at Calcutta at 18 min. to 10 P.M.
1842	101	20.603	1839 20th September	Blowing a gale with heavy fall of rain.
1843	116	"	1840 1st May	"
1844	100	20.305	1841 3rd June	"
1845	106	20.533	"	"
1846	112	20.420	"	"
1847	100	28.278	"	"
63 inches			11th November	
300 days			1844 21st August	
			1846 21st September	

A TABULAR SUMMARY OF INDIAN AND ASIATIC EARTHQUAKES  
FOR THE YEAR 1843.

No.	Date.	Locally affected.	Remarks.
1	January 2nd	Manila	Slight
2	January 4th	Singapore	Do.
3	January 6th	Pulo Nias	Very severe
4	January 8th	Penang	Slight
5	February 8th	Ahmedabad	Do.
6	April 1st	The Deccan	Severe
7	April 6th	Assam	Smart
8	April 11th	The Himalayas	Do.
9	May 12th	Penang	Do.
10	June 3rd	Titallyas	Slight
11	June 15th	Assam	Smart
12	June 16th	Do.	Do.
13	June 17th	Do.	Do.
14	June 17th	Ceylon	Do.
15	August 10th	Darjeeling	Slight
16	September 3rd	Assam	Smart
17	September 3rd	Do.	Do.
18	October 30th	Arracan	Do.
19	November 14th	Assam	Slight
20	December 18th	Do.	Smart

DETAILED REPORTS.

Kurnool, long. 78°7' lat. N. 15°50', April 1st 1843, about 5 A.M. I was awakened by the shock of an earthquake, accompanied by a subterranean noise like that of the rumble of artillery at a distance. It lasted only some seconds; the noise appeared to come from the north-east, and died away to the S. W. It appears to have been felt at Bellary, which is about 73 miles direct distance W. S. W. from Kurnool. The comet which I first observed here on the 4th of the preceding month, was then visible, and its advent was accompanied by a sudden and unusual rise of the Tumbuddra, which had swept off the numerous native gardens in its bed, a catastrophe which both the Afghans and Hindoos of this place concurred in attributing to the inauspicious influence of the "Tailed star."



A peculiar state of the atmosphere was observed at four of the five stations where the shock was felt; an oppressive closeness of the air and great heat preceded by the shock, and after it passed, a change was experienced at Haryhur caused by the rain.

Various parts of Assam, 6th April, 1843. Extract from the *Friend of India*.

A letter from Sibsagar, dated 7th April, says that a singular meteoric appearance was observed here a few evenings since. It occurred a little before 9 o'clock on the evening of the 4th; a very brilliant light suddenly illuminated the whole atmosphere, and on looking up a large cluster of falling stars was seen rapidly descending towards the east in an oblique direction. These disappeared in a few seconds, and about a minute afterwards a loud report was heard resembling that of a cannon, resulting doubtless from explosion of the luminous mass. The report was also heard at Jaipore.

Titalyas, at the base of the Sikim hills on the road to Darjeeling, 3rd June, 1843.

The weather for the last three days had been very sultry, with great masses of heavy dark clouds in the north, but this morning about 7 o'clock a thunder-storm blew from the north to the south east, with heavy rain, continuing for upwards of two hours: It was perfectly calm at the time of the shock, but the wind rose immediately afterwards blowing in sudden and heavy gusts from the north east, with distant thunder from the westward.

Galle, 17th June, 1843. It is very rare that earthquakes happen either in Ceylon or Southern India; we have heard of one in 1823.

It frequently happens, that an extraordinary fall of the barometer is observed to precede an earthquake, but we have not heard yet whether this symptom of its approach was noticed here or not; such a fall of the barometer lately attracted considerable attention on the coast, in connection with the late storm, and it will be curious to know whether it was observed on this occasion.

Azemabad, 20 miles east of Patna, 10th August, 1843. Mr. Ravenshaw communicated the following information.

"A few days after I wrote to you about the earthquake of the 10th August, my sheristadar told me that he had heard springs of water had suddenly made their appearance in several villages of

the district. I immediately told him to send a man to the spot to bring me some of the water, and all the particulars he could collect regarding the date of their appearance, their number, site &c. The man returned with seven bottles of the water and a note in Persian from a person on the spot, stating that seven springs had appeared in Perg. Azemabad. Of these two were large and flowing rapidly, and five small; about a *koss* west of the village Dost Mohamedpore, there were seven or eight more, of which three were constantly flowing, the others, smaller and less active.

Assam, 3rd September, 1843. Captain Haunay wrote:—

After a very hot day clouds gathered at S. E., very close and sultry. A squall came on a little before sunset; vivid lightning all round the heavens; previous to the squall breaking we heard an extraordinary noise in the heavens overhead; with the noise was heard an occasional growl, like distant thunder. When rain fell, this noise continued for some time, thunder very high in the heaven, but the lightning one blaze all round: whilst at dinner a smart shock of earthquake was felt from the south.

#### REMARKABLE WATER-SPOUTS SEEN IN BENGAL BETWEEN THE YEARS 1852 AND 1860.

1. Sooksagar 35 miles north of Calcutta, 27th September, 1855 3-30 P.M.—Depended from a heavy nimbus at an angle of  $45^{\circ}$  with the horizon. Upper portion gyrated rapidly, lasted 10 minutes, did not burst but was absorbed upwards.
2. Howrah, 24th September 1856, 6 P.M.—Depended from a very heavy and stormy nimbus. Lasted about 5 minutes, was greatly agitated, throwing its lower end horizontally to the south, then to the north at an angle of  $45^{\circ}$ ; burst into heavy deluging rains.
3. Dum-Dum, 7th October, 1859, 3 P.M.—Depended from a heavy nimbus forming the lower end of a massive cumulus 5,000 feet in height; central portion revolving violently with cloud hill protuberances; lower end divided into two tails about 158 or 200 feet in length each. Lasted 25 seconds, burst upon contact with the earth into heavy rains.
4. Dum-Dum, 11th August, 1860, 5 P.M.—This was a very perfect and grand water-spout, and was seen from Calcutta; it gyrated rapidly at the top of the column; depended from

a heavy nimbus; burst into heavy rains. Lasted about 10 minutes.

5. Sulkea, 11th August, 1860, 5 P.M.—This water-spout crossed the Hooghly at Sulkea, agitating the water beneath it. Depended from a heavy nimbus, burst into heavy rains. Gyated rapidly at the summit of the column. Was bent by the south wind into an elegant double curve resembling the letter S. Had hanging fringed clouds dropping rain. Lasted about 10 minutes.
6. Darjeeling, 29th May, 1852.—20 water-spouts 1,000 feet in length each. The day was a warm, dry summer day, and had been highly favourable to evaporation, and though invisible to the eye, the air was charged with moisture, which suddenly showed itself in an extraordinary manner as a huge cumulus, 15 miles in length, at an elevation of 11,000 feet, which was rapidly formed by the condensation of the invisible vapour caused by a chilly stream of air descending from the snowy range, distant 35 miles, the effect of this cold blast was first shewn in the formation of a small clud, the size of the hand, which rapidly increased, until, as before described, it extended to 15 miles in length and 5,000 feet in vertical thickness. This body of vapour was driven rapidly to the south, and as it approached the mountain Tongloo, which rises to 10,009 feet above the sea, the lower portion of the cloud which had hitherto been stationary, began throwing down about 20 water-spouts, which gyated at a rapid space, increasing in length; until the whole cloud burst into heavy rains.
7. Dum-Dum, 28th October 1860.—One central 1,500 feet, and several small lateral, water-spouts, 500 feet each. The whole group lasted 20 minutes and eventually burst into heavy rains.

#### NOTES BY MAJOR WALTER STANHOPE SHERWILL, F.G.S.

"It will be remarked that the water-spouts seen near Calcutta took place during the latter months of the wet or south-west Monsoon, namely, August, September, and October.

That electricity is the ground mover of these bodies is, I think, evidenced by water-spouts being more general in dead calms

than in windy weather; the suddenness of their formation; their instantaneous dispersion when once the condensation of their vapour commences; their violent and rapid gyratory motion; their great power of destructiveness although no wind may accompany them; their peculiarity of tearing trees into dry shreds in a precisely similar manner, as a tree struck by lightning is torn and dried by the evaporation of all particles of sap from excessive heat; the violent electrical discharges; balls of fire and hail that at times accompany them; and the fact that their presence in no way affects the barometrical readings of the moment.

The favourite theory regarding the formation of these phenomena is simply, that when the electrical tension of the clouds is very intense, the powerful action that runs from this state of tension causes the clouds to lower themselves towards the earth, for the purpose of discharging their electricity; this sudden rush of the clouds and their contained electricity towards the earth together compose the water-spout: during its descent, from some unknown cause, a violent gyratory motion takes place, light substances are attracted upwards, and those whose weight prevents their leaving the earth, such as trees, houses, haystacks &c., are torn and shred to pieces; should the water-spout meet with water, it is immediately entangled in the gyratory motion and drawn upwards, as was the case some years ago at Cuttack, where numbers of small frogs and fish drawn up with the water from a tank, were precipitated from the clouds and were collected alive from the roofs of houses in the station \* \* \* \* \*

On the 7th October, 1859, a water-spout of colossal dimensions was seen to form and burst at Dum-Dum, 8 miles north-east of Calcutta.

The south-west Monsoon had, during the week, received its first check by the north-east Monsoon endeavouring to cross the Himalaya mountains and to drive back the heavy masses of clouds and moisture that had been banked up along their flanks during the whole of the rainy season, or during the prevalence of the south-west Monsoon.

At Dum-Dum, the whole visible heavens were occupied by a dense mass of very grandly shaped and massively grouped strata of cumuli, at various elevations; the lowest form in actual measurement was 200 feet above the earth; the highest, probably, reaching

to 25,000 feet; the whole mass being about 5 miles in vertical thickness.

The aspect of the heavens during the past few days had been most remarkable, presenting a scene of great atmospherical disturbance, the clouds evidently being impelled from the south by the south-west Monsoon; but violently checked by the north-east Monsoon, giving to the whole mass of clouds extending for as many miles as the eye could reach from the north to the south and from the east to the west, a rotary and at the same time an undulatory motion; in fact causing huge tracts of clouds to revolve rapidly round a centre that appeared from my position to be about 5 miles to the south-east. This rotary motion performed in a large circle gave the clouds the appearance of moving in two distinct directions, from the clouds nearest to my position appeared to be going to the north, and those furthest removed appeared to be going to the south.

There had been but little rain during the day; in the early portion of the day the wind had been from the south bringing with it a large body of clouds from the sea; at noon it changed to the south-west; at 2 P.M. to the west; and at 4 P.M. to the north.

It was between the hours of 3 and 4 P.M. that the greatest disturbance in the clouds took place; the whole mass revolving and heaving violently; extensive masses of clouds being crushed and driven into others but unattended by any electrical discharges. It now rained heavily towards the north and east. It was during this time that more than one water-spout endeavoured to form, but unsuccessfully. It was whilst observing the highly agitated mass of clouds that were revolving and oscillating in a most peculiar manner, that I witnessed the commencement and termination of the remarkable water-spout now under consideration. At 3 P.M. it became suddenly quite calm, and during the calm a pale watery looking but very lofty cumulus, the base of which was a right line, and parallel to the horizon, was seen to bulge out downwards or towards the earth in a long well-defined and light blue-coloured outline; from the centre of this hanging curve a broad column of a pale watery vapour rapidly sank towards the earth, closely resembling a very attenuated cone, dark at the edges and pale blue in the centre, plainly shewing it to be

a solid cylinder; as it neared the earth, the lower half of this elegant column commenced to gyrate rapidly, the lower end oscillating violently to the right and to the left; this latter movement I imagine to be a mere optical illusion, caused by the lower end of the column revolving in a circle of large diameter, as the column neared the earth it expanded and contracted in an agitated and rapid manner.

Upon arriving near the earth, the end of the column parted into two slender columns about 150 feet each in length, and in this condition reached the ground.

This shape of the column was now completely and instantaneously altered; for the whole cumulus burst and was seen pouring down to the earth, not as a shower of rain but as a heavy mass of water, resembling a waterfall more than a shower of rain, that completely exhausted and brought the whole cloud to the ground in a few seconds of time.

K. CHAKRAVARTI.

### *SOME RAILWAY PROBLEMS:*

In July last a departmental Committee sat in Simla to consider various questions connected with railway extension on the west of Calcutta, and the results of the deliberations of the Committee have been published in a report of remarkable lucidity.

Incidentally the Committee was called upon to consider the carrying capacity of a double line of standard gauge railway, and the evidence recorded by the Committee on this subject was of the most extraordinary character, many of the statements and suggestions pointing to the anticipation of ignorance on the part of those to whom the statements were made.

The East Indian Railway is annually blocked with traffic during the wheat and seed season whenever the deliveries at Howrah do not keep pace with the arrivals, and the result to the railway is that many hundreds of wagons are standing idle under load at Howrah and at other stations, all goods are greatly delayed in transit, goods are refused, through booking with foreign lines stopped, and the whole business of the railway is disorganised. The result to the mercantile community is that a trader cannot form the remotest idea as to whether his goods will be accepted by the railway. Having perhaps at last succeeded in persuading or cajoling the railway staff into accepting his goods, and having waited for his railway receipt (often a tedious delay) the trader is unable to guess when his goods will reach their destination whether in four days or fourteen. Amid these uncertainties trade is only carried on under unnatural conditions, risks have to be accepted that would be avoided were the artificial difficulties of railway transport removed, and it can hardly be wondered at that the trade so strangled does not exhibit more tendency to expand.

The statement was put forward, apparently in all seriousness, that the East Indian Railway was already, in the busy season, carrying as much traffic as a double line of railway is capable of carrying and that therefore the only remedy for the annual block

was to build an additional line of railway. This view was urged with great ability, but it was noteworthy that there was no attempt to compare the volume of traffic on the East Indian Railway with that on other railways performing similar service, and in the only references to the work done by other lines the traffic was stated in dissimilar terms, making comparison impossible. Any railway is only capable of carrying a given density of goods traffic, that is a given number of ton miles per mile of line and the conditions which limit the density of traffic on a given railway are well understood, although, curiously enough, there is a wide divergence of opinion amongst those who pass for experts as to what the maximum density may be.

It will therefore be interesting if we compare the density of traffic carried by the East Indian Railway with that carried by some other lines. In order to do this we ought perhaps first to find a line which carries traffic of a somewhat similar character. It naturally occurs to us at once that the Lake Shore and Michigan Southern Railway has many points of resemblance to the East Indian Railway: its terminus is on the opposite side of the river from a great city; its length is 1,411 miles, the E. I. Ry. being 1,840 miles; it is doubled for 523 miles from its terminus, the E. I. Ry. being doubled for 474 miles; and lastly its traffic is subject to great fluctuation, reaching a maximum in the grain season. On examination we find that the average density of traffic on the Lake Shore and Michigan Southern Railway is twice as great as on the East Indian Railway, the actual figures for ton mileage per mile of track (excluding sidings) being:—

E. I. Ry.	...	...	909,380 ton miles
L. S. and M. S. Ry.	...	...	1,872,200 " "

The density of the traffic on the L. S. and M. S. Ry. is by no means exceptional, as the following figures of goods ton mileage per mile of track will show:—

Eric Railroad	...	...	1,829,100 ton miles
Pennsylvania and Reading Ry.	...	...	1,867,600 " "
Chesapeake and Ohio Ry....	...	...	1,896,300 " "
New York, Chicago, and St. Louis R. R.	2,249,400	" "	
Pennsylvania Railroad	...	...	2,289,700 " "

Of these it may further be noted that the N. Y. C. and St. L. R. R. is nearly all a single track railway, only 15 miles being



double track. From this it is clear that the capacity of such a railway as the East Indian, with traffic of the character of that carried by it, is more than double its present freight and the building of relief lines, or quadrupling the present line, are unnecessary at present.

The real capacity of a railway for carrying goods is a problem capable of an exact mathematical solution, and depends on the number of goods trains that can be run and the quantity of goods that can be put into a goods train. The number of goods trains that can be run depends on the speed of the goods trains, the length of the shortest block section, the length of a train, the time required to side track (which again depends on the construction of the sidings, whether through or back switch), the number and speed of express passenger trains, and the length of their runs between stations; the grouping of the expresses, whether near together or distributed through the day; the number and speed of the slow passenger trains, and the allowances it may be necessary to make for the personal element which finds expression in a certain slackness of working, and a want of alertness apparently inseparable from an enervating climate. The quantity of goods that can be carried in a goods train depends on the gross weight of the train and on the proportion of the weight of the goods to the gross weight; and the gross weight of a train depends on the power of the locomotive, the condition of the road, the sharpness of the curves, the steepness of the ruling gradient, and the character of the rolling stock. When all these various data are known, the capacity of any railway can be easily and accurately computed.

A suggestion was made that the East Indian Railway is operating trains of unwieldy size too long and heavy for convenient handling, and that therefore if the goods traffic were divided up to into smaller trains it could be dealt with more expeditiously, trains could move more rapidly and get out of each other's way, and the line would not be blocked and its capacity would be increased. To lay ears this has a plausible sound, and on railways where there are a large number of fast passenger trains distributed throughout the day and running on the same metals as the goods trains, it is the only method by which the goods trains can be got through without interfering with the requirements of the passenger traffic. But these conditions do not obtain on any Indian railway and there is there-

fore no need to consider the passenger traffic in deciding whether goods trains should be reduced in size. Let it be assumed that if the weight of goods train were halved it would be possible to obtain an increase of speed of 50 per cent., up to, say, 27 miles per hour, an assumption extravagantly favourable to the short train, then the time that could be saved by the shorter train in passing over a block section of 3 miles would be 46 per cent. This is the extreme theoretical limit of saving, but the delays due to the personal element would be doubled in double the number of trains, and would prevent any such saving of time being attained in actual practice. It is therefore quite clear that a reduction of the trains to half their present dimensions could not save half the present time of transit, and would consequently result in diminishing the capacity of the railway.

The converse question naturally suggests itself. Would it be possible to increase the carrying power by increasing the size of the goods trains now worked by the E. I. Railway? A glance at the figures of the average weight of goods carried in trains on other railways may be instructive:—

Great Indian Peninsula Railway	...	...	134 tons
Eastern Bengal State Railway	...	...	149 tons
North Western Railway	...	...	150 tons
Bengal Nagpur Railway	...	...	156 tons
East Indian Railway	...	...	196 tons
Michigan Central Railroad	...	...	229 tons
Philadelphia and Reading Railway	...	...	231 tons
New York, Chicago, and St. Louis Railroad	...	...	270 tons
Cleveland, Cincinnati, and St. Louis Railway	...	...	335 tons
New York Central and Hudson River Railroad	...	...	361 tons
Erie Railroad	...	...	369 tons
Norfolk and Western Railway	...	...	435 tons
Lake Shore and Michigan Southern Railway	...	...	455 tons
Chicago and Eastern Illinois Railroad	...	...	479 tons
Chesapeake and Ohio Railway	...	...	488 tons

It will be observed that the train load on the East Indian Railway is greater than on the other four Indian railways, but less than the train load on any of the eleven American railways. Now there is generally a very definite correspondence between train load and cost of transport, and other things being equal, the cost of

transport will be reduced when the train load is increased, though not quite in proportion to the increase of train load. Unfortunately the conditions differ so greatly on different railways that comparisons have always to be more or less discounted in accordance with circumstances, and comparative figures never have their apparent relative values. For instance in comparing American and Indian railways the American railways are at a disadvantage usually in cost of coal, always in cost of labour, and very often in being compelled to provide a more rapid and punctual service than is necessary in this country. If any of the American lines are able to carry goods at a less cost than Indian railways the cause must therefore be sought either in the character of the traffic or in the methods of operation. The subjoined list, arranged in the same order as the list of train loads, shows the cost of transportation per ton mile:—

Great Indian Peninsula Railway	...	...	3.28 pice
Eastern Bengal State Railway	...	...	2.66 pice
North Western Railway	...	...	3.30 pice
Bengal Nagpur Railway	...	...	2.20 pice
East Indian Railway	...	...	1.71 pice
Michigan Central Railroad	...	...	2.70 pice
Philadelphia and Reading Railway	...	...	2.67 pice
New York, Chicago, and St. Louis Railroad	...	...	2.33 pice
Cleveland, Cincinnati, Chicago, and St. Louis Ry.	...	...	2.32 pice
New York Central and Hudson River Railroad	...	...	2.10 pice
Erie Railroad			
Norfolk and Western Railway	...	...	1.55 pice
Lake Shore and Michigan Southern Railway	...	...	1.92 pice
Chicago and Eastern Illinois Railroad	...	...	1.60 pice
Pennsylvania Railroad	...	...	2.18 pice
Chesapeake and Ohio Railway	...	...	1.33 pice

Making due allowance for other differences, there is in general a very remarkable agreement between the train load and economy of transportation. All the railways whose average train load exceeds 350 tons per train are able to work more cheaply than the Indian railways with the single exception of the East Indian Railway, and of the five railways whose average train load exceeds 400 tons three exhibit a less cost per ton mile than even the East Indian Railway.

With trains reaching an average of double the weight of those on any Indian Railway it may be anticipated that the American locomotives are more powerful than those in India and accordingly we find that the average ton mileage annually hauled per locomotive is one million tons on the North Western and Great Indian Peninsula and two and a half million tons on the Bengal Nagpur and East Indian, but on each of the eleven American railways it exceeds three millions, on six of them it exceeds six millions and on two of them it exceeds seven and a half millions. This greater quantity of work done is due chiefly to the heavier trains hauled but partly also to the greater mileage. Locomotives are worked much harder in America. The train miles per locomotive were 16,000 on the Great Indian Peninsula, 20,000 on the East Indian and 21,000 on the Bengal Nagpur, but on the 9 of the eleven American lines it was higher than any of the five Indian lines, and on the New York, Chicago, and St. Louis it reached 34,000 train miles.

It is obvious that the only mechanical measure of the work done by a railway is the quantity of goods multiplied by the distance carried, and taking a ton as the unit of weight and a mile as the unit of distance the work done may be expressed by the number of tons of goods multiplied by the number of miles these goods are conveyed, and we describe this product as so many ton-miles. Regarded as a machine for the transportation of goods, a railway is a machine for the production of ton mileage, and unless records of the ton mileage are kept we cannot know what our railway, our machine, produces. Moreover unless we know what our machine produces we cannot know the cost of the product, and unless we know the cost of the product we are unable to intelligently fix the charges for work to be done. Without knowing the cost, a quotation of rates is the merest guesswork, and if too low results in unnecessary loss to the road, while if too high it imposes an unnecessary burden on commerce, and tends to prevent trade. It is therefore curious that with one exception the British railways do not record the train load or the ton mile. The exception is the North Eastern Railway of England, on which Mr. Gibb, the able General Manager, has recently adopted the system of keeping ton mile and similar records. The *Statist*, followed by the *Times* and other London journals, sees in the newly inaugurated records matter of "vital importance to our railways." At the same time it is

interesting to notice that *Herapath's Railway Journal* considers that "Mr. Gibb's statistical nostrum" is worthless, and the cost of the records will be wasted. In place of accurate knowledge the technical journal apparently prefers the kind of rule of thumb guess work that has unfortunately been accepted as good enough on British railways, as well as in so many manufactories and other avenues of British industry.

The *Statist* refers to ton mileage returns as "American," and Sir Richard Strachey, the Chairman of the East Indian Railway, in an addition to his half yearly address to the shareholders, protests against the expression, and suggests that the ton mileage statistics originated in India, and could therefore more properly be described as "Indian." The truth, as usual, lies between the two extremes: the first ton mileage statistics were published at the same time for the same period by the Louisville and Nashville Railroad and the East Indian Railway. It is at all events to be hoped that if such records are adopted by British railways their employment will not partake of the characteristics that are now exclusively Indian. In America the value of these statistics is well understood, and railway men are aware that statistics of work done on different railways cannot be directly compared, and cannot be compared at all without sufficient detailed knowledge of the local conditions under which freight is transported to enable the student of statistics to make the necessary allowances for the different conditions on different railways. In India, on the other hand, we are the slaves of the statistics. All railways working under all circumstances are judged by the same statistical standards, regardless of their applicability, and when certain results are found to be attainable on one railway it is straightway assumed that they ought to be obtained on other railways without regard to the factors which alone made these results practicable. The provision of rolling stock on Indian railways affords the most glaring example of a misuse of statistics. It has been assumed that because it has been found to be possible to so work the goods wagons on a railway as to carry a certain number of ton miles per annum, that therefore all Indian railways ought to work their rolling stock so as to reach this figure. This assumption is made regardless of the peculiarities of the railway, regardless of the fluctuations of the traffic, and regardless of the various other influences that affect the attainment of this result,

and the Consulting Engineer in London refuses altogether to sanction the provision of additional wagons to any railway from whose wagons as high a duty is not obtained.

Now one would suppose the fact would be obtrusive that a duty that would be possible on a railway with a traffic fairly uniform all round the year would be impossible on a line with a traffic normally fluctuating 500 per cent., and a duty that is possible with a traffic equal in each direction is impossible with a traffic principally in one direction, and a duty that is possible with mineral traffic is impossible with general merchandise, and that a variation of any of these factors will cause a corresponding variation in the duty obtainable. It is therefore the more surprising that a technical officer of such high attainments as the Consulting Engineer in London to the Government of India should have laid down a uniform standard of duty to be obtained on all railways alike, and that he should make his absurd standard a reason for denying that certain Indian railways had deficient rolling stock, at a time when every merchant in India and every traffic officer was well aware that the railways had not nearly sufficient rolling stock to enable them to accept the goods that were offering. As far as the writer is aware it is only on the Indian railways that rolling stock is provided to carry traffic on the assumption that the traffic is uniform, and it is only on the Indian railways that there is no attempt and hardly any pretence of providing rolling stock to cope with the maximum traffic of ordinary years. In America the principle on which rolling stock is provided on a given railway is quite different. No attention is paid to the average statistics so dear to the Indian Consulting Engineer but the rolling stock is provided for the carriage of all the traffic that is expected to be offered in the busiest part of the season. The reason for the different treatment the rolling stock problem receives is an exceedingly simple one. It is that in the strenuous competition that prevails among American railways no one road can afford to be behind the others in the facilities afforded or it is likely to be hopelessly outclassed, and to see its better equipped neighbours obtaining more than their share of the traffic.

The figures showing the average ton mileage of goods carried per wagon in 1900 are interesting :—

North Western Ry	...	...	62,900 ton miles
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Eastern Bengal State Ry. ...	...	64,000	ton miles
Great Indian Peninsula Ry. ...	...	92,000	" "
Bengal Nagpur Ry. ...	...	93,000	" "
East Indian Ry. ...	...	146,000	" "
Philadelphia and Reading Ry. ...	...	83,000	" "
New York Central and Hudson River Railroad ...	...	103,000	" "
Chicago and Eastern Illinois Railroad ...	...	104,000	" "
Erie Railroad ...	...	112,000	" "
Cleveland, Cincinnati, Chicago, and St. Louis Ry. ...	...	119,000	" "
Pennsylvania Railroad ...	...	132,000	" "
Michigan Central Railroad ...	...	139,000	" "
Norfolk and Western Ry. ...	...	146,000	" "
Chesapeake and Ohio Ry....	...	177,000	" "
New York, Chicago and St. Louis Railroad ...	...	179,000	" "
Lake Shore and Michigan Southern Ry.	...	181,000	" "

Remembering that the American wagons are twice as large as those on Indian lines we see that the average work done per wagon in proportion to their carrying capacity is greater on the East Indian Railway than on any of these American railways, and may be roughly said to be 50% greater on Indian than on American railways. Making due allowance for the different circumstances, it is clear that the American railways are better equipped in the matter of rolling stock to comply with those emergency requirements which a fluctuating traffic from time to time imposes. By being able to take advantage of all opportunities and to accept all traffic offering, the American railways are enabled to work their line at its maximum capacity when traffic is available, and so to reduce their average working expenses.

The Pennsylvania R. R., which by the E. I. Ry. Consulting Engineer's standard, was already greatly over-equipped with its 90,385 wagons, added 4,000 wagons to its stock in 1901, and has ordered 19,175 wagons for 1902. Taking the latest published statistics in each case, and providing rolling stock for the E. I. Ry., in the same proportion to its traffic as the increased rolling stock will bear to the traffic of the P. R. R., we would have

to order about 16,000 more wagons of the size at present in use or over 5,000 of the 50 ton size. It is not suggested that it would be advisable to add wagons to this extent, but the figures are given to illustrate the wide divergence in the policy that actuates the managements of the E. I. Ry., and the P. R. R. The officers of the P. R. R. are among the most astute and far-seeing in the railway world, but last year the traffic expanded to a degree they had not anticipated and they had difficulty in providing accommodation for it. They are determined that this year will not find their road lacking in rolling stock to carry the traffic that may offer. If the management of our Indian Railways would only view their responsibilities in a similar light.

Another cause that militates against the further reduction of working expenses is the character of the rolling stock. For instance the tare weight of an ordinary open wagon is about 30 per cent. of the gross weight of the loaded wagon, whereas any open wagon whose tare weight is more than one third of the load, or more than 25 per cent. of the gross weight, can hardly be considered to be of the best modern design. A very serious difficulty, which at the outset confronts the designer of rolling stock, is presented by the low standard axle loads permitted by the Government of India. In America on nine tenths of the railways, with any pretensions to be a railway, the standard loads are, for locomotive axles 20 tons, and for wagon axles 17 tons, whereas in India the authorised loads are, for locomotive axles 16 tons and for wagon axles 12 tons. There have been some proposals to amend these maxima, and the Bengal Nagpur Ry. have designed a four wheeled open wagon which with a tare weight of about 9 tons will carry 23 tons of coal. The gross load per wheel will therefore be 8 tons. As regards the proportion between its tare weight and net load this wagon is a very great advance on all previous types, and perhaps we may before long see some further improvement in the same direction. It would be difficult to fully utilise a greater axle load than 8 tons on a four wheeled wagon, because neither the length nor the width is susceptible of increase; and it therefore follows that the additional weight would have to be made up by increased height of the wagon sides. But to raise the wheel load to 8 tons it is necessary to have the wagon side 6 feet high, and further increase in height is not desirable.



To obtain the full benefit of a wheel load of  $8\frac{1}{2}$  tons per wheel, it will be necessary to resort to the long bogie wagon with 8 wheels, in which there is no restriction in the length of the wagon, and it can be built as long as may be desirable to provide the necessary cubic capacity. Fifty tons can be carried in a wagon and the advantages, as compared with even the newly designed wagon of the Bengal Nagpur Ry. are :

- (1) A train (of empty wagons) of equal capacity would be six per cent. shorter,
- (2) And ten per cent. lighter,
- (3) The more flexible wheel base makes it much more easily shunted where curves are sharp,
- (4) And reduces train resistance on ordinary curves.

The objection, usually made in Great Britain to a long 8 wheeled 50 ton wagon for coal, is its unhandiness for discharging, and the impossibility for tipping its contents direct into a vessel from the short high level hydraulic tips in use at the coal shipping ports, but these tips are no longer being constructed in Great Britain, and the coal is now tipped out of the wagons into skips or buckets which are lowered into the vessel, or the wagon is itself lowered to or into the vessel's hatchway and then the coal poured out into the ship. This is done so that the coal may not be broken by a fall so great as from a fixed hydraulic tip to the bottom of the vessel. If it has been found necessary to do this for the hard Welsh steam coals, it is much more necessary for the softer and more easily damaged Bengal coal. We therefore need not consider the possibility of wagons being required for tipping direct into a vessel, and we also need not consider the possibility of wagons being raised by a crane, swung over the vessel, and emptied into it, because even the British wagon weighing 16 tons gross was found unwieldy and difficult to handle by a crane, and the present E. I. Ry. wagons, weighing 24 tons would be still more difficult, and the proposed B. N. R. wagon with its gross weight, 32 tons would be quite impracticable to lift and tip by a crane of practicable size. The only remaining method of mechanically shipping coal from the wagons is that in which the wagon is emptied into skips or buckets which are lifted by a crane and lowered into the vessel, and for this, the 8 wheeled 50 ton wagon is as suitable as the 23 ton wagon proposed by the B. N. R. and

perhaps one of the patterns of bogie wagons which discharge the load mechanically without tipping would be most generally useful, considering all the circumstances under which they would work.

It is accordingly evident that the only objection ordinarily raised to the use of long 8 wheeled bogie wagons disappears on closer investigation, while the advantages of this type are very real.

At the last annual meetings of the Chamber of Commerce of Bengal and Upper India, the Vice-President and President respectively insisted on the need for lower railway freights for coal, if the industry is to flourish and support other industries, so many of which are dependent directly or indirectly on coal. It was perhaps only natural that the Calcutta speech, by a large exporter of coal, should have recommended additional rebates on export coal, while the Cawnpore speech, by a gentle man with no interest in coal exports, should have called for the abandonment of rebates and for the reduction of all coal rates to the minimum rate now charged.

Railway regulations and methods of working are able to influence the course of trade to an extent seldom realised, and often in very curious ways. For instance, complaints often heard as to the quality of the coal exported from Bengal, that it is very small, and contains a large amount of shale etc., but it is seldom observed that the regulations under which coal is carried on the East Indian Railway have contributed to this result, and could hardly have been otherwise devised if this had been their principal object.

The latest type of coal wagon on the East Indian Railway has a capacity of about 565 cubic feet, and into this wagon the E. I. Ry. insist on the collieries loading at least 15 tons of coal. The wagons are marked to carry about  $16\frac{1}{2}$  tons each, indicating that the wagons ought to carry this quantity.

The best kinds of Bengal coal are very light, the specific gravity of much of it is about 1.30, and one ton of large coal of this specific gravity requires about 48 cubic feet of space. The wagons described above will therefore only carry about 12 tons or less of the best coal if only large coal is loaded, and in order to load such a wagon to its marked capacity more than 4 tons must be piled up above the level of the wagon sides. To avoid the

trouble of having to build a pyramid of coal laboriously on top of the loaded wagon, with the risk of even then not being able to pile on enough coal to make up the required weight, and the certainty of having a large quantity of coal shaken off the wagon by accident or design *en route*, the colliery managers are compelled to load a mixture that lies closer than large coal and will pack in less space in the wagon. It is found that by adding a certain proportion of small pieces of coal and a little dust the coal occupies so much less space that a ton will go into 40 cubic feet, and the wagons can be loaded quite conveniently, with the full load in accordance with the railway regulations, and without a very large quantity of coal being piled up above the wagon sides.

This has now been done so uniformly and for so long that we have become accustomed to describing a mixture of large coal, small coal, and dust, as being "large coal," and now that the trade has been forced for so long to despatch a mixture when large coal is required, the pressure of the railway regulations is not felt and we are beginning to forget what the expression large coal should mean, and to feel offended when a buyer in another port complains of the disgraceful proportion of rubble and dust we have sent him. But we are helpless, the regulations regarding the minimum load of a coal wagon on the E. I. Ry. are an absolute bar to a better quality of coal being exported.

The Government of India publish elaborate statistics of the working of Indian railways, and among these are statements of the average cost of hauling one ton per mile on the various railways. In referring to the cost of transporting any class of goods, this figure of average cost is that most commonly quoted, and the fact is almost invariably overlooked that the average cost of haulage is seldom or never applicable to the particular goods under consideration. The introduction to the Annual Report of the Louisville and Nashville Railroad, inaugurating the American ton mileage statistics, is a treatise on these statistics that ought to be in the library of every Traffic officer in India, and extracts from it, might with advantage be printed in each annual Railway Administration Report issued by the Government. After explaining that ton mileage and cognate statistics were not a luxury but a necessity for any railway pretending to real efficiency

as a transportation machine, it indicates the danger of placing these statistics in the hands of the uninstructed, and the fallacious conclusions it is so easy to draw from the indiscriminate use of averages, and tells us that "a mere knowledge of the average cost per ton mile of all the expenditures during a whole year's operations is of no value whatever in determining the cost of transporting any particular class of freight, as no freight is ever transported under the average conditions under which the whole year's business is transacted."

This is as true now as when it was written, 28 years ago, and it shows us at a glance the mistake that is made by fixing rates for goods on the basis of an average, and by using the average cost as a measure of the profitable character or otherwise of the rates charged for certain classes of goods, and yet this is a mistake that is perpetrated daily in India. A concrete example will exhibit this error in a stronger light. In his speech above referred to, the Chairman of Upper India Chamber of Commerce discussed the rates for coal and stated the cost of hauling a ton one mile as 1.75 pias. But this is roughly the average cost for all goods and not the cost of hauling minerals in full train loads, which is the way in which coal is or should be carried.

Perhaps we may be pardoned for giving the details of the method of calculating the cost. We will first assume that the coal is carried in ordinary 15 ton wagons, weighing  $7\frac{1}{2}$  tons each, made up into trains of 45 wagons, the maximum weight on the E. I. Ry.

Coal	680 tons
Wagon	345 ..
Gross	1025

The details of cost will then be :				Per goods ton miles.
Engineering expenses per 1000 gross ton miles	Rs. 1.07			0.304 pias
Locomotive expenses do. do.	1.53			0.335 ..
Wagon expenses per 1000 vehicle miles ...	5.32			0.068 ..
Traffic expenses per train mile ... ..	4.50			0.080 ..
General do. do. ... ..	2.20			0.040 ..
Miscellaneous expenses % of gross earnings	1.75			0.020 ..
Total per ton mile ... ..				0.856 pias

We see that the cost of haulage is not 1.75 pies per ton mile but 0.856 pies, and even this is in excess of the actual cost because the figures of Engineering and Locomotive expenses are deducted from those on the average train load of 196 tons, whereas the mineral train carries 675 tons. It is difficult to estimate the lessened cost of haulage under these two heads due to the greater load but it may be taken to be about 0.03 pie in Engineering and 0.175 pie in Locomotive expenses, and the actual real cost of haulage would therefore be 0.65 pie per ton mile. Allowing working expenses as 40 % of receipts, 1.65 pies per ton mile or one sixteenth of a pie per maund per mile should be the rate of freight charged to the public. The above calculation only refers to haulage in one direction and takes no account of the returning wagons, and if these return empty the rate of freight per ton mile will be increased to about 2.75 pies per ton per mile.

It will be interesting to calculate what the effect would be, if, substituting the 28 ton proposed B. N. R. wagons for the ordinary 15 ton wagons, and increasing the gross weight of trains to 1500 tons, a weight that could be dealt with by many of the locomotives now belonging to the East Indian Railway. The details of the cost of haulage would be about as follows :

Engineering expenses	0.285	pies	per ton mile.
Locomotive	„ 0.115	„	„
Wagon	„ 0.053	„	„
Traffic	„ 0.050	„	„
General	„ 0.024	„	„
Miscellaneous	„ 0.023	„	„
<hr/>			
Total	...	...	0.550

Taking, as before, the expenses as 40 per cent of the receipts, a rate of 1.37 pies per ton per mile, or one twentieth of a pie per maund per mile should be the rate charged to the public. If the wagons returned empty, this rate would be increased to 2.15 pies per ton mile.

We here see that by increasing the axle load, and with it the train load, without increasing the length of the train beyond the present limits, we are enabled to reduce the cost of haulage and the rate of freight twenty per cent, and the thought naturally occurs to us that if the working expenses can be reduced to such

an extent so easily, perhaps a further increase in train load would result in a further reduction of working expenses. To those acquainted with the best practice in America, it is mere matter, of common everyday knowledge, that has long passed the stage when different opinions could be held. In the last ten years, there has been a remarkable development in the maximum train load and in the design of wagons and locomotives. Wagons have increased in size from 27 tons to 49 tons, average train loads have increased from 200 tons to 400 tons, and locomotives have increased in weight from 60 tons to 116 tons, exclusive of the tender. The results that would be obtained in India by the use of very heavy trains cannot be seen by inspection of the data given in the published statistics, and the details of the calculations required to elucidate the problem would be unsuitable to these pages, but it is not difficult to demonstrate that if trains are made up of 38 eight wheeled wagons each carrying 49 tons and weighing 17 tons, the gross train load being 2,500 tons, the cost of haulage would be about 0.45 pies per ton mile, and the rate of freight could be reduced to 1.12 pies per ton mile or one twenty fourth of a pic per maund per mile. One point should not be overlooked. The weight of goods trains should not be increased to such a degree that the locomotives in use cannot maintain a speed of 17 or 18 miles per hour, because at a less speed than this many goods trains will not be able to keep out of the way of the slow passenger trains, and will therefore have to make use of the sidings to a foolish and unprofitable extent.

It is quite impossible to foresee the effect of a reduction of coal freights to even 1.65 pies per ton, but there cannot be the least doubt that this reduction in rate would result in a great expansion of the coal trade, and it is also quite clear that this rate is a reasonable rate now, and might be further reduced by the use of rolling stock of more modern design, worked in accordance with the experience acquired elsewhere. There are many who believe the East India Railway would find it profitable to scrap their unsuitable rolling stock and to construct new wagons of light weight and large capacity for the carriage of coal, and new locomotives of sufficient power to deal with trains of the weight that trains on a first class modern railroad should be.

It is probable that the improved economy of working, and the

greater traffic made available in consequence of the reduced freights that would be possible, would far more than pay the interest on all the necessary rolling stock, while the whole country would be benefitted by the expansion of trade that follows reduction of the cost of transport.

Our Indian railways have a combination of natural advantages enjoyed by no others : perfect gauge, excellent roads, cheap coal, cheap labour, low capital cost, and conscientious management, and if we only make the best use of our opportunities, and equip them with the most modern appliances, and operate them in accordance with the best practice on the most advanced railroads on each side of the Atlantic, we shall so perfect our railways that their efficiency for transportation will be greater than that of any railways in any other country in the world.

R. C. B.



*WHY DID I CALL?*

## I.

Why did I call you here, alas !

I do not know.

Pray, please yourself ; where'er you wish

You're free to go.

Dreaming, friend, I called you here,

You spoke and stopped my dream's career,

So why I called you here, alas !

I have forgot.

You wish to go? Go then, my friend,

It matters not.

## II.

Now vanished is my heart's desire,

That dream of mine,

And past the glow, the drunken flush

Of love's sweet wine ;

You ask now, why I called you here.

That heart, alas ! has changed, I fear,

The bonds have burst ; and why I called

You wish to know.

The language of my heart, alas !

How can I show ?

## III.

How oft you came before—have you

Forgotten quite?

In day time (if you could but come)

Or in the night ?



In silence then we used to lie,  
Heart on heart and eye to eye.  
What time my arm around your neck  
I loved to twine  
In raptures; for our souls had drunk  
Of love's sweet wine.

IV.

Recall you not those days? Have you  
Forgotten all?  
Your kisses which upon my lips  
In show'rs would fall?  
'I had not then for you to send,  
Unasked you used to come, my friend;  
Ask not then why now I called,  
I did not know  
That since I saw you last, my friend,  
You've altered so.

V.

Remember you that moon-beam-bathed  
Refulgent night?  
'Twas Spring. Two flowering hearts lay drunk  
With love's delight;  
In ecstasies that night was spent,  
On love's discourse the hearts were bent,  
The Zephyr's breath the foliage shook  
And soft did blow,  
The *Papia* sang and nectar-sweet  
Its strains did flow.

VI.

Bedecked with frost, the buds did bloom  
'Mid moon-beam show'rs  
Fragrance filled the groves. The bees  
Did kiss the flow'rs.









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